

# THE SECOND BOOK OF THE CHRONICLES.

- CHAP. 1.** AND <sup>a</sup> Solomon the son of David was strengthened in his kingdom, and <sup>b</sup> the LORD his God *was* with him, and <sup>c</sup> magnified him exceedingly. Then Solomon spake unto all Israel, to <sup>d</sup> the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. So Solomon, and all the congregation with him, went to the high place that *was* at <sup>e</sup> Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness. <sup>f</sup> But the ark of God had David brought up from Kirjath-jearim to the *place which* David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover <sup>g</sup> the brasen altar, that <sup>h</sup> Bezaleel the son of Uri, the son of Hur, had made, <sup>i</sup> he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and <sup>j</sup> offered a thousand burnt offerings upon it. ¶ <sup>k</sup> In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me <sup>l</sup> to reign in his stead. Now, O LORD God, let thy promise unto David my father be established: <sup>m</sup> for thou hast made me king over a people <sup>n</sup> like the dust of the earth in multitude. "Give me now wisdom and knowledge, that I may <sup>o</sup> go out and come in before this people: for who can judge this thy people, *that is so great?*" And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as <sup>p</sup> none of the kings have
- <sup>a</sup> 1 Kin. 2.46.  
<sup>b</sup> Gen. 39. 2.  
<sup>c</sup> 1 Chr. 29. 25.  
<sup>d</sup> 1 Chr. 27. 1.  
  
<sup>e</sup> 1 Chr. 16. 39.  
<sup>f</sup> 2 Sam. 6.  
<sup>g</sup> 2. 17.  
<sup>h</sup> 1 Chr. 15. 1.  
  
<sup>i</sup> Ex. 27. 1, 2.  
<sup>j</sup> 34. 1, 2.  
<sup>k</sup> Ex. 31. 2.  
  
<sup>l</sup> 1 Kin. 3. 4.  
<sup>m</sup> 1 Kin. 3. 5, 6.  
  
<sup>n</sup> 1 Chr. 23. 5.  
  
<sup>o</sup> 1 Kin. 3. 7, 8.  
<sup>p</sup> 1 Kin. 3. 9.  
<sup>q</sup> Num. 27. 17.  
<sup>r</sup> Deut. 31. 2.  
<sup>s</sup> 1 Kin. 3. 11, 12, 13.  
  
<sup>t</sup> 1 Chr. 29. 25.  
<sup>u</sup> ch. 9. 22.  
<sup>v</sup> Eccles. 2. 9.

<sup>1</sup> Or, *was there.*

<sup>2</sup> Heb. *much as the dust of the earth.*

I. 2-7. The narrative here corresponds with 1 K. iii. 4; but is very much fuller. We learn from the present passage, (1) that Solomon's sacrifice at Gibeon was a great public festivity, to which he collected vast numbers of the people; (2) that it was made upon the Brazen Altar of Bezaleel, which (3) stood before the Tabernacle; and (4) that Solomon's vision was on the night of his sacrifice. Consult the marg. ref.

5. *sought unto it*] i.e. "frequented it"—"were in the habit of making use of it."

7-12. The verbal differences between this passage and the corresponding one of Kings (1 K. iii. 5-14) are very considerable, and indicate the general truth that the object of the sacred historians is to give a true account of the real bearing of what was said:

not ordinarily to furnish us with all or the exact words that were uttered. The most important point omitted in Chronicles, and supplied by Kings, is the *conditional* promise of long life made to Solomon (1 K. iii. 14); while the chief point absent from Kings, and recorded by our author, is the solemn appeal made by Solomon to the promise of God to David his father (r. 9), which he now called upon God to "establish," or perform.

12. *I will give thee riches, and wealth, and honour*] Remark that the writer says nothing of any promise to Solomon of "long life," which, however, had been mentioned in r. 11 among the blessings which he might have been expected to ask. The reason for the omission would seem to lie in the writer's

had that *have been* before thee, neither shall there any after thee have the like. ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. <sup>a</sup>And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem. <sup>a</sup>And the king <sup>a</sup>made silver and gold at Jerusalem *as plentiful as stones*, and cedar trees made he as the sycomore trees that *are* in the vale for abundance. <sup>a</sup>And <sup>a</sup>Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, <sup>a</sup>by their means.

CHAP. 2. AND Solomon <sup>a</sup>determined to build an house for the name of the LORD, and an house for his kingdom. And <sup>b</sup>Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. ¶ And Solomon sent to Hiram the king of Tyre, saying, <sup>a</sup>As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me*. Behold, <sup>a</sup>I build an house to the name of the LORD my God, to dedicate it to him, and <sup>a</sup>to burn before him <sup>a</sup>sweet incense, and for <sup>a</sup>the continual shewbread, and for <sup>a</sup>the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel. And the house which I build is great: for <sup>a</sup>great <sup>a</sup>is our God above all gods. <sup>a</sup>But who <sup>a</sup>is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save

<sup>1</sup> Heb. *gate*.

<sup>2</sup> Heb. *the going forth of the horses which was Solomon's*.

<sup>3</sup> Heb. *by their hand*.

<sup>4</sup> Or, *Hiram*, 1 Kin. 5. 1.

<sup>5</sup> Heb. *incense of spices*.

<sup>6</sup> Heb. *hath retained, or, obtained strength*.

<sup>a</sup> 1 Kin. 4. 26.  
ch. 9. 25.

<sup>a</sup> ch. 9. 27.  
Job 22. 24.

<sup>a</sup> ch. 9. 28.

<sup>a</sup> 1 Kin. 5. 5.

<sup>b</sup> 1 Kin. 5. 15.  
ver. 18.

<sup>a</sup> 1 Chr. 14. 1.

<sup>d</sup> ver. 1.

<sup>e</sup> Ex. 30. 7.  
<sup>f</sup> Ex. 25. 30.  
Lev. 24. 8.  
<sup>g</sup> Num. 28.  
3, 9, 11.

<sup>h</sup> Ps. 135. 5.

<sup>i</sup> 1 Kin. 8. 27.  
ch. 6. 18.  
Isai. 66. 1.

desire to record only what is good of this great king. Long life was included in the promises made to him; but it was granted conditionally; and Solomon not fulfilling the conditions, it did not take effect (1 K. iii. 14 note).

13. *from his journey*] These words are not in the original text, which is thought to be corrupt. It is best to correct the text, and then simply to translate: "And Solomon came from the high place that was at Gibeon to Jerusalem."

14-17. This passage is very nearly identical with 1 K. x. 26-29.

II. 3. Hiram, the form used throughout Chronicles (except 1 Chr. xiv. 1) for the name both of the king and of the artisan whom he lent to Solomon (r. 13, iv. 11, 16), is a late corruption of the true native word, Hiram (marg. note and ref.).

4. The symbolical meaning of "burning incense" is indicated in Rev. viii. 3, 4. Consult the marg. ref. to this verse.

*the solemn feast*] The three great annual festivals, the Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles (Lev. xxiii. 4-44; Deut. xvi. 1-17).

5. See 1 K. vi. 2 note. In Jewish eyes, at the time that the Temple was built, it may have been "great," that is to say, it may have exceeded the dimensions of any single separate building existing in Palestine up to the time of its erection.

*great is our God &c.*] This may seem inappropriate as addressed to a heathen king. But it appears (r. 11, 12) that Hiram acknowledged Jehovah as the supreme deity, probably identifying Him with his own Melkarth.

6. *save only to burn sacrifice before him*] Solomon seems to mean that to build the Temple can only be justified on the human—not on the divine—side. "God dwelleth not in temples made with hands;" He cannot be confined to them; He does in no sort need them. The sole reason for building a Temple

- 7 only to burn sacrifice before him? Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, "Because the LORD hath loved his people, he hath made thee king over them. Hiram said moreover, "Blessed be the LORD God of Israel. That made heaven and earth, who hath given to David thy king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful
- \* 1 Chr. 22. 15.  
 \* 1 Kin. 5. 6.  
 \* 1 Kin. 5. 11.  
 \* 1 Kin. 10. 9.  
 ch. 9. 8.  
 \* 1 Kin. 5. 7.  
 \* Gen. 1. & 2.  
 \* Ps. 33. 6.  
 & 102. 25.  
 & 121. 8.  
 & 130. 5. 6.  
 Acts 4. 24.  
 & 14. 15.  
 Rev. 10. 6.  
 \* 1 Kin. 7.  
 13, 14.  
 1 Heb. to grave gravings.  
 2 Or, *almuggim*, 1 Kin. 10. 11.  
 3 Heb. great and wonderful.  
 4 Heb. knowing prudence and understanding.

lies in the needs of man: his worship must be local; the sacrifices commanded in the Law had of necessity to be offered somewhere.

7. See 1 K. v. 6, vii. 13 notes. purple &c.] "Purple, crimson, and blue," would be needed for the hangings of the Temple, which, in this respect, as in others, was conformed to the pattern of the Tabernacle (see Ex. xxv. 4, xxvi. 1, &c.). Hiram's power of "working in purple, crimson," &c., was probably a knowledge of the best modes of dyeing cloth these colours. The Phenicians, off whose coast the *murex* was commonly taken, were famous as purple dyers from a very remote period.

crimson] *Karnil*, the word here and elsewhere translated "crimson," is peculiar to Chronicles [and probably of Persian origin]. The famous red dye of Persia and India, the dye known to the Greeks as *κόκκος*, and to the Romans as *coccum*, is obtained from an insect. Whether the "scarlet" (*shani*) of Exodus (xxv. 4, &c.) is the same or a different red, cannot be certainly determined.

10. beaten wheat] The Hebrew text is probably corrupt here. The true original may be restored from marg. ref., where the wheat is said to have been given "for food."

The barley and the wine are omitted in Kings. The author of Chronicles probably filled out the statement which the writer of Kings has given in brief: the barley, wine, and ordinary oil, would be applied to the sustenance of the foreign labourers.

11. Josephus and others professed to give Greek versions of the correspondence, which (they said) had taken place between Hiram and Solomon. No value attaches to those letters, which are evidently forgeries.

Because the LORD hath loved his people] Cp. marg. ref. The neighbouring sovereigns, in their communications with the Jewish monarchs, seem to have adopted the Jewish name for the Supreme Being (Jehovah), either identifying Him (as did Hiram) with their own chief god or (sometimes) meaning merely to acknowledge Him as the special God of the Jewish nation and country.

12. the LORD...that made heaven and earth] This appears to have been a formula designating the Supreme God with several of the Asiatic nations. In the Persian inscriptions Ormazd is constantly called "the great god, who gave" (or made) "heaven and earth."

13. of Hiram my father's] A wrong translation. Hiram here is the workman sent by the king of Tyre and not the king of Tyre's father (see 1 K. v. 1 note). The words in the original are Hiram Abi, and the latter word is now commonly thought to be either a proper name or an epithet of honour, e.g. my master-workman.

14. to find out every device] Cp. Ex. xxxi. 4. The "devices" intended are plans or designs connected with art, which Hiram could invent on any subject that was "put to him."

to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. Now therefore the wheat, and the barley, the oil, and the wine, which  
 15 "my lord hath spoken of, let him send unto his servants: "and we will cut wood out of Lebanon, "as much as thou shalt need: and we will bring it to thee in flotes by sea to "Joppa; and thou  
 17 shalt carry it up to Jerusalem. ¶ And Solomon numbered all "the strangers that were in the land of Israel, after the numbering wherewith "David his father had numbered them; and they were found an hundred and fifty thousand and three thousand  
 18 and six hundred. And he set "threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

**CHAP. 3.** THEN "Solomon began to build the house of the LORD at "Jerusalem in mount Moriah, "where the LORD appeared unto David his father, in the place that David had prepared in the thresh-  
 2 ingfloor of "Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign.  
 3 ¶ Now these are the things "wherein Solomon was "instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty  
 4 cubits. And the "porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he over-  
 5 laid it within with pure gold. And "the greater house he ciele

\* ver. 10.  
 \* 1 Kin. 5. 8, 9.

\* As ver. 2.  
 1 Kin. 5. 13, 15, 16.  
 & 9. 20, 21.  
 ch. 8. 7, 8.  
 \* 1 Chr. 22. 2.  
 \* As it is ver. 2.

\* 1 Kin. 6. 1, &c.  
 \* Gen. 22. 2, 14.

\* 1 Chr. 22. 1.

\* 1 Kin. 6. 2.

\* 1 Kin. 6. 3.

\* 1 Kin. 6. 15—18.

<sup>1</sup> Heb. according to all thy need.

<sup>2</sup> Heb. Japho, Josh. 19. 46. Acts 9. 38.

<sup>3</sup> Heb. the men the strangers.

<sup>4</sup> Or, which was seen of David his father.

<sup>5</sup> Or, Araunah, 2 Sam. 21. 18.

<sup>6</sup> Heb. founded.

17. The strangers are the non-Israelite population of the Holy Land, the descendants (chiefly) of those Canaanites whom the children of Israel did not drive out. The reimposition of the bond-service imposed on the Canaanites at the time of the conquest (Judg. i. 28, 30, 33, 35), but discontinued in the period of depression between Joshua and Saul, was (it is clear) due to David, whom Solomon merely imitated in the arrangements described in these verses.

18. On the numbers, see 1 K. v. 16 note. to set the people a work] Or, "to set the people to work"—i.e. to compel them to labour. Probably, like the Egyptian and Assyrian overseers of forced labour, these officers carried whips or sticks, wherewith they quickened the movements of the sluggish.

III. 1. where the LORD appeared unto David] The marg. rendering, or "which was shown to David," is preferred by some; and the expression is understood to point out to David the proper site for the Temple by the appearance of the Angels and the command to build an altar (2 Sam. xxiv. 17—25; 1 Chr. xxi. 16—26).

in the place that David had prepared] This seems to be the true meaning of the passage, though the order of the words in the original has been accidentally deranged.

3. The marginal "founded" gives a clue to another meaning of this passage, which may be translated: "Now this is the ground-plan of Solomon for the building, &c."

cubits after the first measure] i.e. cubits according to the ancient standard. The Jews, it is probable, adopted the Babylonian measures during the Captivity, and carried them back into their own country. The writer notes that the cubit of which he here speaks is the old (Mosaic) cubit.

4. the height was an hundred and twenty cubits] This height, which so much exceeds that of the main building (1 K. vi. 2), is probably to be corrected by the reading of the Arabic Version and the Alexandrian Septuagint, "twenty cubits." But see v. 9.

5. the greater house] i.e. the Holy Place, or main chamber of the Temple, intervening between the porch and the Holy of Holies (so in v. 7).

he ciele with fir tree] Rather, "he

- with fir tree, which he overlaid with fine gold, and set thereon 6 palm trees and chains. And he <sup>1</sup>garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim., 7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graven cherubims 8 on the walls. And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid 9 it with fine gold, *amounting* to six hundred talents. And the weight of the nails *was* fifty shekels of gold. And he overlaid 10 the upper chambers with gold. ¶ <sup>2</sup>And in the most holy house he made two cherubims <sup>2</sup>of image work, and overlaid them with 11 gold. And the wings of the cherubims *were* twenty cubits long: one wing of the one cherub *was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, 12 reaching to the wing of the other cherub. And one wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits also, joining to the wing of 13 the other cherub. The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and 14 their faces *were* <sup>3</sup>inward. ¶ And he made <sup>4</sup>the <sup>4</sup>vail of blue, and purple, and crimson, and fine linen, and <sup>4</sup>wrought cherubims 15 thereon. ¶ Also he made before the house <sup>4</sup>two pillars of thirty and five cubits <sup>5</sup>high, and the chapter that *was* on the top of 16 each of them *was* five cubits. And he made chains, *as* in the

¶ 1 Kin. 6  
23, &c.

¶ Matt 27.51.  
Heb. 9. 3.  
¶ 1 Kin. 7.  
15-21.  
Jer. 52. 21.

<sup>1</sup> Heb. covered.

<sup>2</sup> Or, (as some think) of

moveable work.

<sup>3</sup> Or, toward the house.

<sup>4</sup> Heb. caused to ascend.

<sup>5</sup> Heb. long.

covered," or "lined." The reference is not to the ceiling, which was entirely of wood, but to the walls and floor, which were of stone, with a covering of planks (marg. ref.). The word translated "fir" bears probably in this place, not the narrow meaning which it has in ii. 8, where it is opposed to cedar, but a wider one, in which cedar is included.

*palm trees and chains*] See 1 K. vi. 29. The "chains" are supposed to be garlands or festoons.

6. *precious stones for beauty*] Not marbles but gems (cp. 1 Chr. xxix. 2). The phrase translated "for beauty" means "for its beautification," "to beautify it."

Parvaim is probably the name of a place, but what is quite uncertain.

8. *the most holy house*] i.e. the sanctuary, or Holy of Holies. On the probable value of the gold, see 1 K. x. 14 note.

9. *the upper chambers*] Cp. 1 Chr. xxviii. 11. Their position is uncertain. Some place them above the Holy of Holies, which was ten cubits, or fifteen feet lower than the main building (cp. 1 K. vi. 2; 20); others, accepting the height of the porch 120 cubits (v. 4), regard the "upper chambers" or "chamber" (ὀρεσφόρον, LXX.), as having been a lofty building erected over the entrance to the Temple; others suggest that the chambers intended are simply the uppermost of the three sets of chambers which on three sides surrounded the Tem-

ple (see 1 K. vi. 5-10). This would seem to be the simplest and best explanation, though we cannot see any reason for the rich ornamentation of these apartments, or for David's special directions concerning them.

10. The word translated "image work," or, in the margin, "moveable work," occurs only in this passage, and has not even a Hebrew derivation. Modern Hebraists find an Arabic derivation, and explain the word to mean "carved work."

11, 12. *the wings of the cherubims*] Compare 1 K. vi. 24-27.

13. *their faces were inward*] Lit. as in marg. Instead of looking towards one another, with heads bent downward over the Mercy Seat, like the Cherubim of Moses (Ex. xxxvii. 9), these of Solomon looked out from the sanctuary into the great chamber ("the house"). The Cherubim thus stood upright on either side of the Ark, like two sentinels guarding it.

14. This is an important addition to the description in Kings, where the veil is not mentioned. It was made of exactly the same colours as the veil of the Tabernacle (Ex. xxvi. 31).

15. *of thirty and five cubits*] See 1 K. vii. 15 note. Some suppose that there has been a corruption of the number in the present passage.

16. *as in the oracle*] This passage is probably corrupt. Our translators supposing that a single letter had fallen out at the be-

- oracle, and put *them* on the heads of the pillars; and made <sup>a</sup>an  
 17 hundred pomegranates, and put *them* on the chains. And he  
 'reared up the pillars before the temple, one on the right hand,  
 and the other on the left; and called the name of that on the  
 right hand 'Jachin, and the name of that on the left <sup>2</sup>Boaz.
- CHAP. 4.** MOREOVER he made <sup>a</sup>an altar of brass, twenty cubits  
 the length thereof, and twenty cubits the breadth thereof, and  
 2 ten cubits the height thereof. ¶ <sup>b</sup>Also he made a molten  
 sea of ten cubits <sup>3</sup>from brim to brim, round in compass,  
 and five cubits the height thereof; and a line of thirty cubits  
 3 did compass it round about. <sup>c</sup>And under it *was* the similitude  
 of oxen, which did compass it round about: <sup>d</sup>ten in a cubit,  
 compassing the sea round about. Two rows of oxen *were* cast,  
 4 when it was cast. It stood upon twelve oxen, three looking  
 toward the north, and three looking toward the west, and three  
 looking toward the south, and three looking toward the east: and  
 the sea *was set* above upon them, and all their hinder parts *were*  
 5 inward. And the thickness of it *was* an handbreadth, and the  
 brim of it like the work of the brim of a cup, <sup>e</sup>with flowers of  
 6 lilies; and it received and held <sup>f</sup>three thousand baths. ¶ He  
 made also <sup>g</sup>ten lavers, and put five on the right hand, and five  
 on the left, to wash in them: <sup>h</sup>such things as they offered for  
 the burnt offering they washed in them; but the sea *was* for the  
 7 priests to wash in. <sup>i</sup>And he made ten candlesticks of gold  
<sup>j</sup>according to their form, and set *them* in the temple, five on the  
 8 right hand, and five on the left. <sup>k</sup>He made also ten tables, and  
 placed *them* in the temple, five on the right side, and five on the  
 9 left. And he made an hundred <sup>l</sup>basons of gold. ¶ Furthermore  
<sup>m</sup>he made the court of the priests, and the great court, and doors  
 10 for the court, and overlaid the doors of them with brass. And  
<sup>n</sup>he set the sea on the right side of the east end, over against the  
 11 south. ¶ And <sup>o</sup>Huram made the pots, and the shovels, and the  
<sup>p</sup>basons. And Huram <sup>q</sup>finished the work that he was to make  
 12 for king Solomon for the house of God; <sup>r</sup>to wit, the two pillars,  
 and <sup>s</sup>the pommels, and the chapters *which were* on the top of the  
 two pillars, and the two wreaths to cover the two pommels of the  
 13 chapters *which were* on the top of the pillars; and <sup>t</sup>four hun-  
 dred pomegranates on the two wreaths; two rows of pomegr-  
 nates on each wreath, to cover the two pommels of the chapters  
 14 *which were* upon the pillars. He made also <sup>u</sup>bases, and <sup>v</sup>lavers  
 15 made he upon the bases; one sea, and twelve oxen under it.

<sup>a</sup> 1 Kin. 7.20.<sup>b</sup> 1 Kin. 7.21.<sup>c</sup> Ex. 27. 1,2.<sup>d</sup> 2 Kin. 16. 14.<sup>e</sup> Ezek. 43. 13,<sup>f</sup> 16.<sup>g</sup> 1 Kin. 7.23.<sup>h</sup> 1 Kin. 7.<sup>i</sup> 24, 25, 26.<sup>j</sup> See 1 Kin.<sup>k</sup> 7. 28.<sup>l</sup> 1 Kin. 7.38.<sup>m</sup> 1 Kin. 7.40.<sup>n</sup> Ex. 25. 31,<sup>o</sup> 40.<sup>p</sup> 1 Chr. 28. 12,<sup>q</sup> 19.<sup>r</sup> 1 Kin. 7.49.<sup>s</sup> 1 Kin. 6.30.<sup>t</sup> 1 Kin. 7.20.<sup>u</sup> See 1 Kin.<sup>v</sup> 7. 40.<sup>w</sup> 1 Kin. 7.41.<sup>x</sup> See 1 Kin.<sup>y</sup> 7. 20.<sup>z</sup> 1 Kin. 7.<sup>aa</sup> 27, 43.<sup>1</sup> That is, *He shall establish.*<sup>2</sup> That is, *In it is strength.*<sup>3</sup> Heb. *from his brim to his**brim.*<sup>4</sup> Or, *like a lilyflower.*<sup>5</sup> Heb. *the work of burnt**offering.*<sup>6</sup> Or, *bowls.*<sup>7</sup> Or, *bowls.*<sup>8</sup> Heb. *finished to make.*<sup>9</sup> Heb. *upon the face.*<sup>10</sup> Or, *caldrons.*

ginning of the word translated "in the oracle," supplied "as." But we have no reason to suppose there were any "chains" or "festoons" in the "oracle" or most Holy Place.

IV. 1. The supplementary character of Chronicles is here once more apparent. The author of Kings had omitted to record the dimensions of the Brazen Altar. It stood in the great court (2 Chr. vi. 12, 13).

3. For "oxen" we find in 1 K. vii. 24, "knops" or "gourds." An early copyist, not comprehending the comparatively rare word here used for "gourd," and expecting

to hear of oxen, as soon as the molten sea was mentioned, changed the reading.

5. *three thousand baths*] See 1 K. vii. 23 note. It is quite possible that either here or in Kings the text may have been accidentally corrupted.

7. *according to their form*] Rather, "after their manner" (cp. v. 20). There is no allusion to the shape of the candlesticks, which were made, no doubt, after the pattern of the original candlestick of Moses.

8. The number of the tables (see v. 19) and of the basons, is additional to the information contained in Kings.

- 16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did <sup>p</sup>Huram his father make to king Solomon for  
<sup>p</sup> 1 Kin. 7. 14, 45. 17 the house of the LORD of <sup>1</sup>bright brass. <sup>q</sup>In the plain of Jordan  
<sup>q</sup> 1 Kin. 7. 46. did the king cast them, in the <sup>2</sup>clay ground between Succoth  
<sup>r</sup> 1 Kin. 7. 17. 18 and Zeredathah. ¶ <sup>r</sup>Thus Solomon made all these vessels in great  
<sup>s</sup> 1 Kin. 7. 48, 49, 50. abundance: for the weight of the brass could not be found out.  
<sup>t</sup> Ex. 25. 30. 19 And <sup>s</sup>Solomon made all the vessels that *were* for the house of  
<sup>u</sup> Ex. 27. 20, 21. God, the golden altar also, and the tables whereon <sup>t</sup>the shew-  
<sup>v</sup> Ex. 25. 31, &c. 20 bread *was set*; moreover the candlesticks with their lamps, that  
<sup>w</sup> 1 Kin. 7. 51. 21 they should burn <sup>u</sup>after the manner before the oracle, of pure  
<sup>x</sup> 1 Kin. 8. 1, &c. 22 gold; and <sup>v</sup>the flowers, and the lumps, and the tongs, *made he of*  
<sup>y</sup> 2 Sam. 6. 12. 23 gold, *and* that <sup>w</sup>perfect gold; and the snuffers, and the <sup>x</sup>basons,  
<sup>z</sup> 1 Kin. 8. 2, &c. and the spoons, and the censers, *of pure gold*: and the entry of  
<sup>a</sup> 1 Kin. 8. 7. 24 the house, the inner doors thereof for the most holy *place*, and the  
<sup>b</sup> 1 Kin. 8. 1, &c. 25 doors of the house of the temple, *were of gold*. THUS <sup>y</sup>all the  
<sup>c</sup> 1 Kin. 8. 1, &c. work that Solomon made for the house of the LORD was finished:  
<sup>d</sup> 1 Kin. 8. 2, &c. and Solomon brought in *all* the things that David his father had  
<sup>e</sup> 1 Kin. 8. 2, &c. 26 put he among the treasures of the house of God. ¶ <sup>z</sup>Then  
<sup>f</sup> 1 Kin. 8. 2, &c. Solomon assembled the elders of Israel, and all the heads of the  
<sup>g</sup> 1 Kin. 8. 2, &c. tribes, the chief of the fathers of the children of Israel, unto  
<sup>h</sup> 1 Kin. 8. 2, &c. Jerusalem, to bring up the ark of the covenant of the LORD  
<sup>i</sup> 1 Kin. 8. 2, &c. 27 out of the city of David, which *is* Zion. <sup>a</sup>Wherefore all the  
<sup>j</sup> 1 Kin. 8. 2, &c. men of Israel assembled themselves unto the king <sup>b</sup>in the feast  
<sup>k</sup> 1 Kin. 8. 2, &c. 28 which *was* in the seventh month. And all the elders of Israel  
<sup>l</sup> 1 Kin. 8. 2, &c. 29 came; and the Levites took up the ark. And they brought up  
<sup>m</sup> 1 Kin. 8. 2, &c. the ark, and the tabernacle of the congregation, and all the holy  
<sup>n</sup> 1 Kin. 8. 2, &c. vessels that *were* in the tabernacle, these did the priests and the  
<sup>o</sup> 1 Kin. 8. 2, &c. 30 Levites bring up. Also king Solomon, and all the congregation  
<sup>p</sup> 1 Kin. 8. 2, &c. of Israel that were assembled unto him before the ark, sacrificed  
<sup>q</sup> 1 Kin. 8. 2, &c. sheep and oxen, which could not be told nor numbered for  
<sup>r</sup> 1 Kin. 8. 2, &c. 31 multitude. And the priests brought in the ark of the covenant  
<sup>s</sup> 1 Kin. 8. 2, &c. 32 of the LORD unto his place, to the oracle of the house, into the  
<sup>t</sup> 1 Kin. 8. 2, &c. 33 most holy *place*, *even* under the wings of the cherubims: for the  
<sup>u</sup> 1 Kin. 8. 2, &c. cherubims spread forth *their* wings over the place of the ark, and  
<sup>v</sup> 1 Kin. 8. 2, &c. the cherubims covered the ark and the staves thereof above.  
<sup>w</sup> 1 Kin. 8. 2, &c. 34 And they drew out the staves *of the ark*, that the ends of the  
<sup>x</sup> 1 Kin. 8. 2, &c. staves were seen from the ark before the oracle; but they were  
<sup>y</sup> 1 Kin. 8. 2, &c. 35 not seen without. And <sup>x</sup>there it is unto this day. *There was*  
<sup>z</sup> 1 Kin. 8. 2, &c. nothing in the ark save the two tables which Moses <sup>y</sup>put therein

<sup>f</sup> Deut. 10. 2,  
5.

ch. 6. 11.

<sup>1</sup> Heb. *made bright*, or,  
*scoured*.

<sup>2</sup> Heb. *thicknesses of the*  
*ground*.

<sup>3</sup> Heb. *perfections of gold*.

<sup>4</sup> Or, *boals*.

<sup>5</sup> Or, *they are there*, as  
1 Kin. 8. 8.

16. *Huram his father*] Or, "**Huram his master-workman**" (ii. 13 note).

17. *Zeredathah*] Or, Zarthan (marg. ref.). The writer of Chronicles probably uses the name which the place bore in his own day.

19. *the tables*] A single table only is mentioned in 1 K. vii. 48; 2 Chr. xxix. 18. It is supposed that Solomon made ten similar tables, any one of which might be used for the Shewbread; but that the bread was never placed on more than one table at a time.

22. *the entry of the house*] The text is, by some, corrected by 1 K. vii. 50, "*the hinges*" of the doors of the house, &c.

V. This chapter contains one important addition only to the narrative of Kings (marg. ref.); namely, the account of the circumstances under which the manifestation of the Divine Presence took place (vv. 11-13).

4. *the Levites took up the ark*] i.e. such of the Levites as were also priests (cp. v. 7; 1 K. viii. 3).

9. *from the ark*] Or, according to a different reading here and according to 1 K. viii. 8, some read, "the ends of the staves were seen from the Holy Place."

*there it is unto this day*] This should be corrected as in the margin.



- at Horeb, <sup>1</sup>when the LORD made a covenant with the children of Israel, when they came out of Egypt. ¶ And it came to pass, when the priests were come out of the holy place: (for all the priests *that were* <sup>2</sup>present were sanctified, and did not *then* wait by course: <sup>3</sup>also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, <sup>4</sup>and with them an hundred and twenty priests sounding with trumpets:)
- it came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, 'For he is good; for his mercy endureth for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; so that the priests could not stand to minister by reason of the cloud: <sup>5</sup>for the glory of the LORD had filled the house of God.
- CHAP. 6.** THEN <sup>6</sup>said Solomon, The LORD hath said that he would dwell in the <sup>7</sup>thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling for ever. And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. ¶ And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, <sup>8</sup>saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: <sup>9</sup>but I have chosen Jerusalem, that my name might be there; and <sup>10</sup>have chosen David to be over my people Israel. Now <sup>11</sup>'it was in the heart of David my father to build an house for the name of the LORD God of Israel. But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.
- And in it have I put the ark, <sup>12</sup>wherein is the covenant of the LORD, that he made with the children of Israel. ¶ <sup>13</sup>And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: for Solomon had made a brason scaffold, of five cubits <sup>14</sup>long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said, ¶ O LORD God of Israel, <sup>15</sup>there is no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with

<sup>1</sup> 1 Chr. 25. 1.

<sup>4</sup> 1 Chr. 15. 24.

<sup>1</sup> Ps. 130.  
See 1 Chr. 10. 34, 41.

<sup>2</sup> Ex. 40. 35.  
ch. 7. 2.

<sup>3</sup> 1 Kin. 8.  
12—50.  
<sup>5</sup> Lev. 10. 2.

<sup>6</sup> ch. 12. 13.  
<sup>7</sup> 1 Chr. 23. 4.  
<sup>8</sup> 2 Sam. 7. 2.  
<sup>9</sup> 1 Chr. 17. 1.  
<sup>10</sup> & 28. 2.

<sup>11</sup> ch. 5. 10.  
<sup>12</sup> 1 Kin. 8. 22.

<sup>15</sup> Ex. 15. 11.  
Deut. 4. 39.  
& 7. 9.

<sup>1</sup> Or, where.

<sup>2</sup> Heb. found.

<sup>3</sup> Heb. the length thereof, &c.

13. *even the house of the LORD*] Or, 'according to another reading (LXX.), which removes the superfluousness of these words—

"The house was filled with a cloud of the glory of the LORD."  
VI. 1—39. Cp. Kings (marg. refl.).



- <sup>1</sup> 1 Chr. 22. 9. 15 all their hearts: 'thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.
- 16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, <sup>2</sup> There shall not fail thee a man in my sight to sit upon the throne of Israel; 'yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. ¶ But will God in very deed dwell with men on the earth? <sup>3</sup> behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth <sup>4</sup> toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall <sup>5</sup> make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. ¶ If a man sin against his neighbour, <sup>6</sup> and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. ¶ And if thy people Israel <sup>7</sup> be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee <sup>8</sup> in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. ¶ When the <sup>9</sup> heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. ¶ If there <sup>10</sup> be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them <sup>11</sup> in the cities of their land; whatsoever sore or whatsoever sickness <sup>12</sup> there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands <sup>13</sup> in this house: then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only <sup>14</sup> knowest the hearts of the children of men:) that they may fear thee, to walk in thy ways, <sup>15</sup> so long as they live <sup>16</sup> in the land which thou gavest unto our fathers. ¶ Moreover concerning the

Heb. *There shall not a man be cut off.*

<sup>2</sup> Or, *in this place.*

<sup>3</sup> Heb. *pray.*

<sup>4</sup> Heb. *and he requ're an*

*oath of him.*

<sup>5</sup> Or, *be smitten.*

<sup>6</sup> Or, *toward.*

<sup>7</sup> Heb. *in the land of their gates.*

<sup>8</sup> Or, *toward this house.*

<sup>9</sup> Heb. *all the days which.*

<sup>10</sup> Heb. *upon the face of the land.*

stranger, <sup>a</sup>which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and  
 33 thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that <sup>b</sup>this house which I have  
 34 built is called by thy name. ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and  
 35 the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain  
 36 their <sup>c</sup>cause. ¶ If they sin against thee, (for *there is* <sup>d</sup>no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and <sup>e</sup>they carry them away cap-  
 37 tives unto a land far off or near; yet *if* they <sup>f</sup>bothink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned,  
 38 we have done amiss, and have dealt wickedly: if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the  
 39 house which I have built for thy name: then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their <sup>g</sup>cause, and forgive thy people  
 40 which have sinned against thee. ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears be attent <sup>h</sup>unto the  
 41 prayer *that is made* in this place. Now <sup>i</sup>therefore arise, O LORD God, into thy <sup>j</sup>resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let  
 42 thy saints <sup>k</sup>rejoice in goodness. O LORD God, turn not away the face of thine anointed: <sup>l</sup>remember the mercies of David thy servant.

**CHAP. 7.** NOW <sup>a</sup>when Solomon had made an end of praying, the <sup>b</sup>fire came down from heaven, and consumed the burnt offering and the sacrifices; and <sup>c</sup>the glory of the LORD filled the house.  
 2 <sup>d</sup>And the priests could not enter into the house of the LORD,  
 3 because the glory of the LORD had filled the LORD's house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, <sup>e</sup>saying, For *he is good*; <sup>f</sup>for his  
 4 mercy *endureth* for ever. ¶ <sup>g</sup>Then the king and all the people

<sup>1</sup> Heb. *thy name is called upon this house.*  
<sup>2</sup> Or, *right.*

<sup>3</sup> Heb. *they that take them captives carry them away.*  
<sup>4</sup> Heb. *bring back to their heart.*

<sup>5</sup> Or, *right.*  
<sup>6</sup> Heb. *to the prayer of this place.*

<sup>a</sup> John 12. 20.  
 Acts 8. 27.

<sup>a</sup> Prov. 20. 9.  
 Eccles. 7. 20.  
 Jam. 3. 2.  
 1 John 1. 8.

<sup>a</sup> Ps. 132. 8, 9, 10, 16.  
<sup>b</sup> 1 Chr. 28. 2.  
<sup>c</sup> Neh. 9. 25.  
<sup>d</sup> Ps. 132. 1.  
 Isai. 55. 3.

<sup>e</sup> 1 Kin. 8. 61.  
<sup>f</sup> Judg. 6. 21.  
 1 Kin. 18. 38.  
 1 Chr. 21. 26.  
<sup>g</sup> 1 Kin. 8. 10, 11.  
 ch. 5. 13, 14.  
 Ezek. 10. 3, 4.  
<sup>h</sup> ch. 5. 14.  
<sup>i</sup> ch. 5. 13.  
 Ps. 136. 1.  
<sup>j</sup> 1 Chr. 16. 41.  
 ch. 20. 21.  
<sup>k</sup> 1 Kin. 8. 62, 63.

40-42. In Kings, a different conclusion takes the place of these verses. The document from which both writers copied contained the full prayer of dedication, which each gives in a somewhat abbreviated form.

41. *thy resting place*] i.e. the Holy of Holies. Solomon follows closely the words of David his father, spoken probably when he brought the Ark into Jerusalem. See marg. ref.

42. *turn not away the face of thine anointed*]

i.e. make him not to hide his face through shame at having his prayers rejected (cp. 1 K. ii. 16 note).

*the mercies of David*] i.e. "God's mercies towards David."

VII. 1. *the fire came down from heaven*] As in the time of Moses on the dedication of the Tabernacle (Lev. ix. 24). The fact is omitted from the narrative of Kings; but omission is not contradiction.

- 5 offered sacrifices before the LORD. And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people
- <sup>a</sup>1Chr. 15. 16. 6 dedicated the house of God. <sup>a</sup>And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised <sup>b</sup>by their ministry; and <sup>c</sup>the priests sounded trumpets before them, and
- <sup>d</sup>ch. 5. 12. <sup>e</sup>1Kin. 8. 04. 7 all Israel stood. Moreover <sup>f</sup>Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.
- <sup>g</sup>1Kin. 8. 03. 8 <sup>h</sup>¶Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering
- <sup>i</sup>Josh. 13. 3. 9 in of Hamath unto <sup>j</sup>the river of Egypt. And in the eighth day they made <sup>k</sup>a solemn assembly: for they kept the dedication of
- <sup>l</sup>1Kin. 8. 06. 10 the altar seven days, and the feast seven days. And <sup>m</sup>on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people. Thus <sup>n</sup>Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in
- <sup>o</sup>1Kin. 9. 1, &c. 11 his own house, he prosperously effected. <sup>p</sup>¶And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, <sup>q</sup>and have chosen this place to myself for an house
- <sup>r</sup>Deut. 12. 5. <sup>s</sup>ch. 6. 20, 28. 12 of sacrifice. <sup>t</sup>¶If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence
- <sup>u</sup>Jam. 4. 10. <sup>v</sup>ch. 6. 27, 30. 13 among my people; if my people, <sup>w</sup>which are called by my name, shall <sup>x</sup>humble themselves, and pray, and seek my face, and turn from their wicked ways; <sup>y</sup>then will I hear from heaven, and
- <sup>z</sup>ch. 6. 40. 14 will forgive their sin, and will heal their land. Now <sup>aa</sup>mine eyes shall be open, and mine ears attent <sup>ab</sup>unto the prayer *that*
- <sup>ac</sup>1Kin. 9. 3. <sup>ad</sup>ch. 6. 6. 15 *is made* in this place. For now have <sup>ae</sup>I chosen and sanctified this house, that my name may be there for ever: and mine eyes
- <sup>af</sup>1Kin. 9. 4, &c. 16 and mine heart shall be there perpetually. <sup>ag</sup>¶And as for thee, if thou wilt walk before me, <sup>ah</sup>as David thy father walked, and do according to all that I have commanded thee, and shalt
- <sup>ai</sup>ch. 6. 16. 17 observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, <sup>aj</sup>¶There shall not fail thee a man

<sup>1</sup> Heb. by their hand.<sup>2</sup> Heb. a restraint.<sup>3</sup> Heb. upon whom my

name is called.

<sup>4</sup> Heb. to the prayer of this place.<sup>5</sup> Heb. There shall not be cut off to thee.

8. *Solomon kept the feast*] i.e. Solomon kept at this same time, not the Feast of the Dedication only, but also the Feast of Tabernacles. The former lasted seven days, from the 8th of Tisri to the 15th, the latter also seven days, from the 15th to the 22nd. On the day following the people were dismissed (v. 10).

11. The narrative now runs parallel with 1 K. ix. 1-9, but is more full, and presents less of verbal agreement. Verses 13-15 are additional to the earlier record.

12. *an house of sacrifice*] This expression does not elsewhere occur. Its meaning, however, is clear. God declares that Solomon's Temple is the place whereunto all Israelites were commanded to bring their Burnt-offerings and sacrifices (see Deut. xii. 5, 6).

15. *the prayer that is made in this place*] Lit. as in the margin. The unusual phrase includes the two cases of prayers offered in (vi. 24) and toward (vi. 34, 38) the Sanctuary.

19 to be ruler in Israel. \*But if ye turn away, and forsake my statutes and my commandments, which I have set before you, 20 and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, "Why hath the LORD done thus unto 22 this land, and unto this house?" And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. 8. AND "it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, 2 that the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. 3 ¶ And Solomon went to Hamath-zobah, and prevailed against 4 it. 5 And he built Tadmor in the wilderness, and all the store 5 cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, 6 gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and 1 all that Solomon desired to build in Jerusalem, and 7 in Lebanon, and throughout all the land of his dominion. 8 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, 8 which were not of Israel, but of their children, who were left after them in the land, whom the children of Israel consumed 9 not, them did Solomon make to pay tribute until this day. But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and 10 captains of his chariots and horsemen. And these were the chief of king Solomon's officers, even 11 two hundred and fifty, that bare rule over the people. ¶ And Solomon 12 brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are 13 holy, whereunto 12 the ark of the LORD hath come. ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had 13 built before the porch, even after a certain rate 1 every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, 2 three times in the year, even in the feast of unleavened bread, and in the feast

\* Lev. 26. 14, 33.  
Deut. 28. 15, 38, 37.

a Deut. 20. 24.  
Jer. 22. 8, 9.

a 1 Kin. 9. 10, &c.

b 1 Kin. 9. 17, &c.

c 1 Kin. 9. 20, &c.

d See 1 Kin. 9. 23.  
e 1 Kin. 3. 1. & 7. 8. & 9. 24.

f Ex. 29. 38. Num. 28. 3, 9, 11, 26. & 29. 1, &c.  
g Ex. 23. 14. Deut. 16. 18.

1 Heb. all the desire of Solomon which he desired to build.

2 Heb. holiness.

VIII. Cp. the ref. to 1 Kings. 2. the cities which Hiram had restored to Solomon] These cities had not been mentioned previously by the writer of Chronicles, who, however, seems to assume that the fact of their having been given by Hiram to Solomon is known to his readers. See 1 K. ix. 11-13.

3. Hamath-zobah] Usually identified with the "great Hamath" (Am. vi. 2); the capital of Coele-Syria; but probably a town

of Zobah otherwise unknown, which revolted from Solomon, and was reduced to subjection.

5. built] "Rebuilt" or "repaired" (as in v. 2). The two Beth-horons were both ancient cities (see Josh. x. 10 note).

10. On the number cp. 1 K. v. 16 note.

11. of Pharaoh] Here again the writer of Chronicles assumes in his reader a knowledge of the facts recorded in the marg. ref.

- 14 of weeks and in the feast of tabernacles. And he appointed, according to the order of David his father, the <sup>a</sup>courses of the priests to their service, and <sup>1</sup>the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the <sup>2</sup>porters also by their courses at every gate: for <sup>1</sup>so had David the man of God commanded. And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.
- 16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished.
- 17 <sup>1</sup>So the house of the LORD was perfected. ¶ Then went Solomon to <sup>1</sup>Ezion-geber, and to <sup>2</sup>Eloth, at the sea side in the land of Edom. <sup>3</sup>And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

<sup>a</sup> 1 Kin. 10. 1, &c.  
<sup>1</sup> 1 Kin. 9. 27.  
 ch. 9. 10, 13.

CHAP. 9. AND <sup>a</sup>when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that <sup>2</sup>was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his <sup>3</sup>cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; <sup>5</sup>there was no more spirit in her. And she said to the king, *It was a true report which I heard in mine own land of thine <sup>4</sup>acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy <sup>5</sup>are thy men, and happy <sup>6</sup>are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. And she gave the king an hundred and twenty talents*

<sup>1</sup> Heb. *so was the commandment of David the man of God.*

<sup>2</sup> Or, *Eloth*, Deut. 2. 8.

<sup>3</sup> 2 Kin. 14. 22.

<sup>4</sup> Or, *butlers.*

<sup>5</sup> Heb. *word.*

<sup>6</sup> Or, *sayings.*

14. *the man of God*] This phrase, so common in Kings (see Introduction to Kings, p. 264 n. 4), is rare in Chronicles, and is applied only to Moses (1 Chr. xxiii. 14), David, and one other Prophet (xxv. 7, 9).

18. It has been supposed that these ships were conveyed from Tyre to Ezion-geber, either (1) round the continent of Africa, or (2) across the isthmus of Suez. But the writer probably only means that ships were given by Hiram to Solomon *at this time*, and in connexion with the Ophir enterprise. These vessels may have been deli-

vered at Joppa, and have been there carefully studied by the Jewish shipwrights, who then proceeded to Ezion-geber, and, assisted by Phœnicians, constructed ships after their pattern.

*four hundred and fifty talents*] “Four hundred and twenty talents” in Kings (1 K. ix. 28). One or other of the two texts has suffered from that corruption to which numbers are so especially liable.

IX. 1-12. The narrative here is parallel with that in marg. ref., from which it varies but little, and to which it adds nothing.

- of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave
- 10 king Solomon. ¶ And the servants also of Hiram, and the servants of Solomon, <sup>b</sup>which brought gold from Ophir, brought
- 11 <sup>c</sup>algun trees and precious stones. And the king made <sup>d</sup>of the algun trees <sup>e</sup>terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there
- 12 were none such seen before in the land of Judah. ¶ And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her
- 13 servants. ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold:
- 14 beside *that* which chapmen and merchants brought. And all the kings of Arabia and <sup>g</sup>governors of the country brought gold
- 15 and silver to Solomon. And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went
- 16 to one target. And three hundred shields *made he* of beaten gold: three hundred *shekels* of gold went to one shield. And
- 17 the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with
- 18 pure gold. And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and <sup>h</sup>stays on each side of the sitting place, and two lions standing by the
- 19 stays: and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any
- 20 kingdom. And all the drinking vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of <sup>i</sup>pure gold: <sup>j</sup>none *were* of silver; it was *not* any thing
- 21 accounted of in the days of Solomon. For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, <sup>k</sup>ivory,
- 22 and apes, and peacocks. ¶ And king Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom,
- 23 that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.
- 24 And Solomon <sup>l</sup>had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. <sup>m</sup>And he reigned over all the kings <sup>n</sup>from the <sup>o</sup>river even unto the land of the Philistines, and to the border of Egypt. <sup>p</sup>And the king <sup>q</sup>made silver in Jerusalem as stones, and cedar trees made he as the

<sup>b</sup> ch. 8. 18.

<sup>c</sup> 1 Kin. 10. 11, *alnuug trees.*

<sup>d</sup> 1 Kin. 4.26.

<sup>e</sup> 10. 26.

<sup>f</sup> ch. 1. 14.

<sup>g</sup> 1 Kin. 4. 21.

<sup>h</sup> Gen. 15. 18.

<sup>i</sup> Ps. 72. 8.

<sup>j</sup> 1 Kin. 10.27.

<sup>k</sup> ch. 1. 15.

<sup>l</sup> Or, *stairs.*

<sup>m</sup> Heb. *highways.*

<sup>n</sup> Or, *captains.*

<sup>o</sup> Heb. *hands.*

<sup>p</sup> Heb. *shut up.*

<sup>q</sup> Or, there was no silver in them.

<sup>r</sup> Or, *elephants' teeth.*

<sup>s</sup> That is, *Euphrates.*

<sup>t</sup> Heb. *gaze.*

11. *terraces*] Rather, as in the margin, "stairs" (see 1 K. x. 12 note).

12. *beside that which she had brought unto the king*] It is difficult to assign any sense to these words as they now stand in the Hebrew text. A slight alteration will give the meaning: "Beside that which the king had brought for her;" which is in conformity with 1 K. x. 13.

15, 16. Comparing 1 K. x. 16, 17, it follows from the two passages together that

the "pound of gold" was equal to 100 shekels.

18. The footstool (not mentioned in Kings) was an essential appendage to an Oriental throne; it appears everywhere in the Egyptian, Assyrian, and Persian sculptures.

23. *all the kings of the earth*] Rather, "all the kings of the land;" all the monarchs, that is, whose dominions were included in Solomon's empire (see 1 K. iv. 21).

- <sup>a</sup> 1Kin.10.28. 28 sycamore trees that *are* in the low plains in abundance. <sup>a</sup> And they brought unto Solomon horses out of Egypt, and out of all ch. 1. 16.
- <sup>1</sup> 1Kin.11.41. 29 lands. ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the <sup>1</sup>book of Nathan the prophet, and in the prophecy of <sup>a</sup>Ahijah the Shilonite, and in the visions of
- <sup>a</sup> 1Kin.11.29. 30 <sup>1</sup>Iddo the seer against Jeroboam the son of Nebat? <sup>m</sup> And Solo-  
<sup>1</sup> ch. 12. 15. & 13. 22. 31 mon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.
- <sup>a</sup> 1 Kin. 12. 1, &c. **CHAP. 10. AND** <sup>a</sup>Rehoboam went to Shechem; for to Shechem  
<sup>b</sup> 1Kin.11.40. 2 were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, <sup>b</sup>whither he had fled from the presence of Solomon the king, heard *it*, 3 that Jeroboam returned out of Egypt. And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, 4 saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his 5 heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And 6 the people departed. ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to 7 this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, 8 they will be thy servants for ever. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. 9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease 10 somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My 11 little *finger* shall be thicker than my father's loins. For whereas my father <sup>2</sup>put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise* 12 you with scorpions. ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again 13 to me on the third day. And the king answered them roughly; 14 and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

<sup>1</sup> Heb. words.<sup>2</sup> Heb. laden.

28. and out of all lands] An addition to the words in Kings. The principal countries would no doubt be Arabia and Armenia—the former always famous for its excellent breed; the latter mentioned in Ezekiel (xxvii. 14) as trading with horses in the fairs of Tyre.

29. the book of Nathan &c.] On the "books" here mentioned, see Introduction to Chronicles, p. 447 n. 2.

We hear nothing of Iddo in Kings; but he is mentioned below twice (xii. 15,

xiii. 22). In the latter of these passages he is called not "the seer," but "the prophet." He seems to have been the author of three works:—(1) Visions against Jeroboam; (2) A book of genealogies; and (3) A commentary or history. According to some he was identical with Oded, the father of Azariah, who prophesied in the reign of Asa (see xv. 1 note).

X.-XI. 4. The narrative of Kings (margin. ref.) is repeated with only slight verbal differences.



- 15 So the king hearkened not unto the people: <sup>c</sup>for the cause was of God, that the LORD might perform his word, which he spake by the <sup>d</sup>hand of Ahijah the Shilonite to Jeroboam the son of Nebat. ¶ And when all Israel <sup>e</sup>saw that the king would not hearken unto them, the people answered the king, saying,

What portion have we in David?

And *we have none inheritance in the son of Jesse:*

Every man to your tents, O Israel:

And now, David, see to thine own house.

- 17 So all Israel went to their tents. But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. ¶ Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam <sup>1</sup>made speed to get him up to his chariot, to flee to Jerusalem. <sup>c</sup>And Israel rebelled against the house of David unto this day.

- CHAP. 11. AND** <sup>a</sup>when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. But the word of the LORD came <sup>b</sup>to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned 5 from going against Jeroboam. ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even 6 Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, 8, 9 and Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities. 11 And he fortified the strong holds, and put captains in them, 12 and store of victual, and of oil and wine. And in every several city *he put* shields and spears, and made them exceeding strong, 13 having Judah and Benjamin on his side. ¶ And the priests and the Levites that *were* in all Israel <sup>2</sup>resorted to him out of all their 14 coasts. For the Levites left <sup>c</sup>their suburbs and their possession, and came to Judah and Jerusalem: for <sup>d</sup>Jeroboam and his sons

<sup>1</sup> Heb. strengthened himself.

<sup>2</sup> Heb. presented themselves to him.

5. Rehoboam was between two dangers: on the north he might be attacked by Jeroboam, on the south by Jeroboam's ally, Egypt. From this side was the greater peril, and therefore out of the fifteen cities fortified, all but three were on the southern or western frontier, where Egypt would be most likely to attack.

6, 7. See Josh. xv., notes to vv. 33-36, 48-51, 58, 59.

For Adullam see 1 Sam. xxii. 1 note. It was in the near neighbourhood of Socoh (Josh. xv. 35); but its site cannot be actually fixed. It was a place of great antiquity (Gen. xxxviii. 1).

8. For Gath, see Josh. xiii. 3 note. Its native king, Achish (1 K. ii. 39), is to be regarded, not as an independent monarch, but as one of the many vassal-kings over

whom Solomon reigned (ix. 23). For Mareshah, see Josh. xv. 44; for Ziph, do. v. 55.

9, 10. The site of Adoraim is uncertain. For Lachish, see Josh. x. 3; Azekah, do. v. 10; Zorah, do. xv. 33; Aijalon, do. x. 12; Hebron, do. xiv. 15. No one of the cities was really within the limits of the tribe of Benjamin. The writer uses the phrase "Judah and Benjamin" merely as the common designation of the southern kingdom (cp. vv. 12 and 23).

14. Jeroboam probably confiscated the Levitical lands for the benefit of this new priesthood. Under these circumstances the priests and Levites emigrated in large numbers to the southern kingdom; an act which was followed by a general emigration of the more pious Israelites (v. 16).

<sup>c</sup> 1 Sam. 2. 25.  
<sup>1</sup> 1 Kin. 12.  
<sup>d</sup> 16, 24.  
<sup>e</sup> 1 Kin. 11. 29.

<sup>c</sup> 1 Kin. 12. 19.

<sup>a</sup> 1 Kin. 12. 21, &c.

<sup>b</sup> ch. 12. 5.

<sup>c</sup> Num. 35. 2.  
<sup>d</sup> ch. 13. 9.

- had cast them off from executing the priest's office unto the
- 15 **JORD**: "and he ordained him priests for the high places, and for  
 16 /the devils, and for <sup>a</sup>the calves which he had made. <sup>b</sup>And after  
 them out of all the tribes of Israel such as set their hearts to  
 seek the LORD God of Israel came to Jerusalem, to sacrifice  
 17 unto the LORD God of their fathers. So they <sup>c</sup>strengthened the  
 kingdom of Judah, and made Rehoboam the son of Solomon  
 strong, three years: for three years they walked in the way of  
 18 David and Solomon. <sup>d</sup>And Rehoboam took him Mahalath the  
 daughter of Jerimoth the son of David to wife, and Abihail the  
 19 daughter of Eliab the son of Jesse; which bare him children;  
 20 Jeush, and Shamariah, and Zaham. And after her he took  
<sup>e</sup>Maachah the daughter of Absalom; which bare him Abijah,  
 21 and Attai, and Ziza, and Shelomith. And Rehoboam loved  
 Maachah the daughter of Absalom above all his wives and his  
 concubines: (for he took eighteen wives, and threescore concu-  
 bines; and begat twenty and eight sons, and threescore daugh-  
 22 ters.) And Rehoboam <sup>f</sup>made Abijah the son of Maachah the  
 chief, to be ruler among his brethren: for he thought to make  
 23 him king. And he dealt wisely, and dispersed of all his chil-  
 dren throughout all the countries of Judah and Benjamin, unto  
 every fenced city: and he gave them victual in abundance. And  
 he desired <sup>g</sup>many wives.
- CHAP. 12.** AND <sup>h</sup>it came to pass, when Rehoboam had established  
 the kingdom, and had strengthened himself, <sup>i</sup>he forsook the law  
 2 of the LORD, and all Israel with him. <sup>j</sup>And it came to pass, that  
 in the fifth year of king Rehoboam Shishak king of Egypt came  
 up against Jerusalem, because they had transgressed against the  
 3 LORD, with twelve hundred chariots, and threescore thousand  
 horsemen: and the people were without number that came with

<sup>1</sup> Heb. a multitude of wives.

15. the high places] i.e. the two sanctuaries at Dan and Bethel.

for the devils] Lit. "for the goats:" probably the word is used (as in Lev. xvii. 7) for objects of idolatrous worship generally.

17. three years] i.e. during the first three years of Rehoboam's reign. In the fourth year an apostasy took place, which neutralised all the advantages of the immigration (marg. ref.). In the fifth the apostasy was punished by the invasion and success of Shishak (xii. 2).

18. This is probably an extract from the "genealogies" of Iddo (xii. 15).

As Jerimoth is not mentioned among the legitimate sons of David (1 Chr. iii. 1-8, xiv. 4-7), he must have been the child of a concubine.

Abihail was probably the "grand-daughter," not "daughter" of Eliab (1 Sam. xvi. 6, xvii. 13; 1 Chr. ii. 13).

20. Maachah the daughter of Absalom] Rather, "grand-daughter" (1 K. xv. 2 note).

22. Jeush was probably the eldest of Rehoboam's sons, and should naturally and according to the provisions of the Law Deut. xxi. 15-17 have been his heir. But Rehoboam's affection for Maachah led him to transgress the Law.

23. Rehoboam's wisdom was shown—(1) In dispersing his other sons instead of allowing them to remain together in Jerusalem, where they might have joined in a plot against Abijah, as Adonijah and his brothers had done against Solomon (1 K. i. 5-10); (2) In giving his sons positions which might well content them and prevent them from being jealous of Abijah.

he desired many wives] [Cp. v. 21]. Some prefer to connect the words with the preceding words. If so, they denote another point in which Rehoboam was careful to please his sons.

XII. This chapter runs parallel with Kings (marg. ref.), but considerably enlarges the narrative.

1. all Israel with him] i.e. "all Judah and Benjamin"—all the Israelites of those two tribes.

2. Shishak...came up...because they had transgressed] The writer speaks from a divine, not a human, point of view. Shishak's motive in coming up was to help Jeroboam, and to extend his own influence.

3. twelve hundred chariots] This number is not unusual (cp. Ex. xiv. 7; 1 K. x. 26). Benhadad brought 1200 chariots into the field against Shalmaneser II.; and Ahab had

\* 1 Kin. 12. 31.

& 13. 33.

& 14. 9.

Hos. 13. 2.

1 Cor. 10. 20.

\* 1 Kin. 12. 23.

h See ch.

15. 9.

& 30. 11, 18.

i ch. 12. 1.

\* 1 Kin. 15.

2. She is

called Mi-

chaiah the

daughter of

Uriel,

ch. 13. 2.

i See Deut.

21. 15, 16, 17.

\* ch. 11. 17.

\* 1 Kin. 14.

22, 23, 24.

\* 1 Kin. 14.

24, 25.

- him out of Egypt; <sup>d</sup>the Lubims, the Sukkiims, and the Ethi- <sup>d ch. 10. 8.</sup>  
<sup>4</sup>opians. And he took the fenced cities which *pertained* to Judah, <sup>d ch. 11. 2.</sup>  
<sup>5</sup>and came to Jerusalem. ¶ Then came Shemaiah the prophet <sup>d ch. 15. 2.</sup>  
to Rehoboam, and to the princes of Judah, that were gathered  
together to Jerusalem because of Shishak, and said unto them,  
Thus saith the LORD, <sup>d</sup>Ye have forsaken me, and therefore have <sup>d Jam. 4. 10.</sup>  
<sup>6</sup>I also left you in the hand of Shishak. Whereupon the princes <sup>d Ex. 9. 27.</sup>  
of Israel and the king <sup>d</sup>humbled themselves; and they said, <sup>d Kin. 21.</sup>  
<sup>7</sup><sup>a</sup>The LORD is righteous. And when the LORD saw that they <sup>23, 20.</sup>  
humbled themselves, <sup>a</sup>the word of the LORD came to Shemaiah,  
saying, They have humbled themselves; <sup>a</sup>therefore I will not  
destroy them, but I will grant them <sup>a</sup>some deliverance; and my  
wrath shall not be poured out upon Jerusalem by the hand of  
<sup>8</sup>Shishak. Nevertheless <sup>a</sup>they shall be his servants; that they  
may know <sup>a</sup>my service, and the service of the kingdoms of the  
<sup>9</sup>countries. ¶ <sup>a</sup>So Shishak king of Egypt came up against Jeru-  
salem, and took away the treasures of the house of the LORD,  
and the treasures of the king's house; he took all: he carried  
<sup>10</sup>away also the shields of gold which Solomon had <sup>a</sup>made. Instead  
of which king Rehoboam made shields of brass, and committed  
<sup>11</sup>them <sup>a</sup>to the hands of the chief of the guard, that kept the  
entrance of the king's house. And when the king entered into  
the house of the LORD, the guard came and fetched them, and  
<sup>12</sup>brought them again into the guard chamber. And when he  
humbled himself, the wrath of the LORD turned from him, that  
he would not destroy *him* altogether: <sup>a</sup>and also in Judah things  
<sup>13</sup>went well. ¶ So king Rehoboam strengthened himself in Jeru-  
salem, and reigned: for <sup>a</sup>Rehoboam *was* one and forty years  
old when he began to reign, and he reigned seventeen years in  
Jerusalem, <sup>a</sup>the city which the LORD had chosen out of all the  
tribes of Israel, to put his name there. And his mother's name  
<sup>14</sup>*was* Naamah an Ammonitess. And he did evil, because he  
<sup>15</sup><sup>a</sup>prepared not his heart to seek the LORD. ¶ Now the acts of  
Rehoboam, first and last, <sup>a</sup>are they not written in the <sup>a</sup>book of  
Shemaiah, the prophet, <sup>a</sup>and of Iddo the scribe concerning gene-  
alogies? <sup>a</sup>And there were wars between Rehoboam and Jero-

<sup>1</sup> Or, a little while.

<sup>2</sup> Or, and yet in Judah there

were good things: See  
Gen. 18. 24. & 1 Kin. 14.  
13. ch. 10. 8.

<sup>3</sup> Or, fixed.

<sup>4</sup> Heb. words.

<sup>1</sup> Kin. 14. 21.

<sup>2</sup> ch. 6. 6.

<sup>3</sup> ch. 9. 29.

& 13. 22.

<sup>4</sup> 1 Kin. 14. 30.

at the same time a force of 2000 chariots  
(cp. 1 K. xx. 1 note).

The Lubims or "Libyans" (Dan. xi. 43),  
were a people of Africa, distinct from the  
Egyptians and the Ethiopians dwelling in  
their immediate neighbourhood. They were  
called *Ribu* or *Libu* by the Egyptians. See  
Gen. x. 13.

*Sukkiims*] This name does not occur else-  
where. The LXX., who rendered the word  
"Troglodytes," regarded the Sukkiim pro-  
bably as the "cave-dwellers" along the  
western shore of the Red Sea; but the con-  
jecture that the word means "tent-dwel-  
lers" is plausible, and would point rather  
to a tribe of Arabs (Scenitæ).

4. See 1 K. xiv. 25 note.

6. *they said, The LORD is righteous*] i.e.  
they acknowledged the justice of the sentence  
which had gone forth against them (v. 5).

7. Cp. the repentance of Ahab (marg.  
ref.) and that of the Ninevites (Jonah iii.  
5-10), which produced similar revocations  
of divine decrees that had been pronounced  
by the mouth of a Prophet.

*soma delivrance*] Rather, "deliverance  
for a short space" (see marg.). Because of  
the repentance, the threat of immediate de-  
struction was withdrawn; but the menace was  
still left impending, that the people might be  
the more moved to contrition and amend-  
ment.

8. *that they may know my service, and the  
service of the kingdom*] i.e. that they may  
contrast the light burthen of the theocracy  
with the heavy yoke of a foreign monarch.

14. *he prepared not his heart, &c.*] See  
margin. Rehoboam's sin was want of earn-  
estness and consistency.

- 16 boam continually. And Rehoboam slept with his fathers, and was buried in the city of David: and <sup>1</sup>Abijah his son reigned in his stead.
- <sup>1</sup> 1 Kin. 14. 31, *Abijum*.
- <sup>a</sup> 1 Kin. 15. 1, &c.
- <sup>b</sup> See ch. 11. 20.
- <sup>c</sup> Josh. 18. 22.
- <sup>d</sup> 2 Sam. 7. 12, 13, 16.
- <sup>e</sup> Num. 18. 19.
- <sup>f</sup> 1 Kin. 11. 26. & 12. 20.
- <sup>g</sup> Judg. 9. 4.
- <sup>h</sup> 1 Kin. 12. 28. & 14. 9.
- <sup>i</sup> Hos. 8. 6.
- <sup>j</sup> ch. 11. 14, 15.
- <sup>k</sup> Ex. 29. 35.
- <sup>l</sup> ch. 2. 4.
- <sup>m</sup> Lev. 24. 6.
- <sup>n</sup> Ex. 27. 20, 21.
- <sup>o</sup> Lev. 21. 2, 3.
- <sup>p</sup> Num. 10. 8.
- <sup>q</sup> Acts 5. 39.
- CHAP. 13. NOW <sup>a</sup>in the eighteenth year of king Jeroboam began <sup>2</sup>Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name also was <sup>b</sup>Michaiiah the daughter of Uriel of Gibeah. ¶ And there was war between Abijah and <sup>3</sup>Jeroboam. And Abijah <sup>c</sup>set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.
- <sup>4</sup> ¶ And Abijah stood up upon mount <sup>e</sup>Zemaraim, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all <sup>5</sup>Israel; ought ye not to know that the LORD God of Israel <sup>d</sup>gave the kingdom over Israel to David for ever, *even* to him and to <sup>6</sup>his sons <sup>f</sup>by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath <sup>7</sup>rebelled against his lord. And there are gathered unto him <sup>g</sup>vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.
- <sup>8</sup> And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there* are with you golden calves, which Jeroboam <sup>h</sup>made you for <sup>9</sup>gods. <sup>i</sup>Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? <sup>k</sup>so that whosoever cometh <sup>l</sup>to consecrate himself with a young bullock and seven rams, <sup>10</sup>*the same* may be a priest of *them that* are no gods. But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites *wait* upon *their* business: <sup>11</sup>and they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the <sup>m</sup>showbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, <sup>n</sup>to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. And, behold, God <sup>12</sup>himself *is* with us for *our* captain, <sup>o</sup>and his priests with sounding trumpets to cry alarm against you. O children of Israel, <sup>p</sup>fight ye not against the LORD God of your fathers; for ye shall

<sup>1</sup> Heb. bound together.<sup>2</sup> Heb. to fill his hand: See Exod. 29. 1. Lev. 8. 2.

XIII. The history of Abijah's reign is here related far more fully than in Kings (marg. ref.), especially as regards his war with Jeroboam.

2. See 1 K. xv. 2 note.

3. It has been proposed to change the numbers, here and in v. 17, into 40,000, 80,000, and 50,000 respectively — partly because these smaller numbers are found in many early editions of the Vulgate, but mainly because the larger ones are thought to be incredible. The numbers accord well, however, with the census of the people taken in the reign of David (1 Chr. xxi. 5), joined to the fact which the writer has related (xi. 13-17), of a considerable subsequent emigration from the northern kingdom into the southern one.

The total adult male population at the time of the census was 1,570,000. The total of the fighting men now is 1,200,000. This would allow for the aged and infirm 370,000, or nearly a fourth of the whole. And in v. 17, our author may be understood to mean that this was the entire Israelite loss in the course of the war, which probably continued through the whole reign of Abijah.

9. *seven rams* "A bullock and *two* rams" was the offering which God had required at the original consecration of the sons of Aaron (Ex. xxix. 1; Lev. viii. 2). Jeroboam, for reasons of his own, enlarged the sacrifice, and required it at the consecration of every priest.

13 not prosper. ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambush-  
 14 ment *was* behind them. And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD,  
 15 and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God <sup>1</sup>smote Jeroboam and all Israel before Abijah  
 16 and Judah. And the children of Israel fled before Judah: and  
 17 God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of  
 18 Israel five hundred thousand chosen men. ¶ Thus the children of Israel were brought under at that time, and the children of Judah prevailed, <sup>2</sup>because they relied upon the LORD God of  
 19 their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and <sup>3</sup>Ephraim with the towns thereof.  
 20 Neither did Jeroboam recover strength again in the days of  
 21 Abijah: and the LORD <sup>4</sup>struck him, and <sup>5</sup>he died. But Abijah waxed mighty, and married fourteen wives, and begat twenty  
 22 and two sons, and sixteen daughters. ¶ And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the <sup>6</sup>story of the prophet <sup>7</sup>Iddo.

CHAP. 14. SO Abijah slept with his fathers, and they buried him in the city of David: and <sup>8</sup>Asa his son reigned in his stead. In  
 2 his days the land was quiet ten years. And Asa did *that which*  
 3 *was* good and right in the eyes of the LORD his God: for he took away the altars of the strange *gods*, and <sup>9</sup>the high places, and  
 4 <sup>10</sup>brake down the <sup>11</sup>images, <sup>12</sup>and cut down the groves: and commanded Judah to seek the LORD God of their fathers, and to do  
 5 the law and the commandment. Also he took away out of all the cities of Judah the high places and the <sup>13</sup>images: and the  
 6 kingdom was quiet before him. ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years;  
 7 because the LORD had given him rest. Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us;

<sup>1</sup> Or, commentary.<sup>2</sup> Heb. *statues*.<sup>3</sup> Heb. *sun images*.

17. *slain*] The word means strictly "pierced," and will include both the killed and the wounded. It is translated "wounded" in Lam. ii. 12.

18. *brought under*] "*Rumbled*" or "*defeated*," not reduced to subjection.

19. Jeshanah is probably identical with the "*Isanah*" of Josephus, where a battle took place in the war between Antigonos and Herod; but its situation cannot be fixed. For Ephraim, see Josh. xviii. 23 note.

20. Jeroboam's death was a judgment upon him for his sins. Chronologically speaking, his death is here out of place, for he outlived Abijah at least two years (cp. marg. ref. and 1 K. xv. 9); but the writer, not intending to recur to his history, is naturally led to carry it on to its termination.

XIV. 1. *Asa his son reigned*] If Rehoboam was (1 K. xii. 8 note) not more than

21 at his accession, Asa, when he mounted the throne, must have been a mere boy, not more than 10 or 11.

*the land was quiet ten years*] The great blow struck by Abijah (xiii. 15-19), his alliance with Syria (1 K. xv. 19), and the rapid succession of sovereigns in Israel during the earlier part of Asa's reign (do. vv. 25-33), would naturally prevent disturbance on the part of the northern kingdom. The tender age of Asa himself would be a bar to warlike enterprises on the part of Judah.

5. *images*] See marg., *sun-images*; and Lev. xxvi. 30 note.

7. *the land is yet before us*] i.e. "unoccupied by an enemy"—"the land is open to us to go where we please." Cp. Gen. xiii.

9. The fortification of the strongholds would be an act of rebellion against Egypt, and it might be expected that the Egyptians would endeavour to put a stop to it.

<sup>9</sup> ch. 14. 12.<sup>1</sup> 1Chr. 5. 20.  
Ps. 22. 5.<sup>4</sup> Josh. 15. 9.<sup>1</sup> 1Sam. 25. 39.  
<sup>1</sup> 1Kin. 14. 20.<sup>2</sup> ch. 12. 15.<sup>1</sup> 1 Kin. 15.  
8, &c.<sup>6</sup> See  
1 Kin. 15. 14.  
ch. 15. 17.  
<sup>7</sup> Ex. 34. 13.  
<sup>1</sup> 1 Kin. 11. 7.

- because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered. And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand: all these *were* mighty men of valour. ¶ And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.
- And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee. So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

<sup>1</sup> Or, mortal man.<sup>2</sup> Heb. broken.

8. The men of Judah served as heavy-armed troops, while the Benjamites were light-armed. Their numbers accord well with those of xiii. 3. As the boundaries of Judah had been enlarged (xiii. 19), and as for ten years at least there had been no war (xiv. 1), the effective force had naturally increased. It was 400,000; it is now 580,000.

9. Zerah the Ethiopian is probably Usarken (Osorkon) II., the third king of Egypt after Shishak, according to the Egyptian monuments. Osorkon II. may have been by birth an Ethiopian, for he was the son-in-law, not the son, of the preceding monarch, and reigned in right of his wife. The object of the expedition would be to bring Judaea once more under the Egyptian yoke.

[an host of a thousand thousand] This is the largest collected army of which we hear in Scripture; but it does not exceed the known numbers of other Oriental armies in ancient times. Darius Codomannus brought into the field at Arbela a force of 1,040,000; Xerxes crossed into Greece with certainly above a million of combatants.

10. The "valley of Zephathah"—not elsewhere mentioned—is probably the broad Wady which opens out from Mareshah (marg. ref.) in a north-westerly direction, leading into the great Philistine plain. Zerah, on the advance of Asa, drew off into the wider space of the Wady, where he could use his horsemen and chariots.

11. *it is nothing &c.* i.e. "Thou canst as easily help the weak as the strong."

12. The defeat of Zerah is one of the most remarkable events in the history of the Jews. On no other occasion did they meet in the field and overcome the forces of either of the two great monarchies between which they were placed. It was seldom that they ventured to resist, unless behind walls. Shishak, Sennacherib, Esarhaddon, Nebuchadnezzar, were either unopposed or only opposed in this way. On the one occasion on which they took the field—under Josiah against Necho—their boldness issued in a most disastrous defeat (2 Chr. xxxv. 20-24). Now, however, under Asa, they appear to have gained a complete victory over Egypt. The results which followed were most striking. The Southern power could not rally from the blow, and, for above three centuries made no further effort in this direction. Assyria, growing in strength, finally, under Sargon and Sennacherib, penetrated to Egypt itself. All fear of Egypt as an aggressive power ceased; and the Israelites learnt instead to lean upon the Pharaohs for support (2 K. xvii. 4, xviii. 21; Isai. xxx. 2-4, &c.). Friendly ties alone connected the two countries; and it was not till B.C. 609 that an Egyptian force again entered Palestine with a hostile intention.

14. *they smote all the cities round about Gerar*] The Philistines of these parts had,

**CHAP. 15.** AND <sup>a</sup>the Spirit of God came upon Azariah the son of <sup>2</sup> Oded: and he went out <sup>1</sup> to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; <sup>b</sup>The LORD is with you, while ye be with him; and <sup>c</sup>if ye seek him, he will be found of you; but <sup>d</sup>if ye forsake him, he will forsake you. Now <sup>e</sup>for a long season Israel *hath been* without the true God, and without <sup>f</sup>a teaching priest, and without law. But <sup>g</sup>when they in their trouble did turn unto the LORD God of Israel, and sought him, <sup>h</sup>he was found of them. And <sup>i</sup>in those times *there was* no peace to him that went out, nor to him that came in, but great vexations <sup>j</sup>were upon all the inhabitants of the countries. <sup>k</sup>And nation was <sup>l</sup>destroyed of nation, and city of city: for God did <sup>m</sup>vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. <sup>n</sup>¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the <sup>o</sup>abominable idols out of all the land of Judah and Benjamin, and out of the cities <sup>p</sup>which he had taken from mount Ephraim, and renewed the altar of the LORD, that <sup>q</sup>was before the porch of the LORD. <sup>r</sup>And he gathered all Judah and Benjamin, and <sup>s</sup>the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God <sup>t</sup>was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. <sup>u</sup>¶ And they offered unto the LORD <sup>v</sup>the same time, of <sup>w</sup>the spoil *which* they had brought, seven hundred oxen and seven thousand sheep. And they <sup>x</sup>entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; <sup>y</sup>that whosoever would not seek the LORD God of Israel <sup>z</sup>should be put to death, whether <sup>aa</sup>small or great, whether man or woman. And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath:

<sup>1</sup> Heb. *before Asa.*<sup>2</sup> Heb. *beaten in pieces.*<sup>3</sup> Heb. *abominations.*<sup>4</sup> Heb. *in that day.*

<sup>a</sup> Num. 24. 2.  
<sup>b</sup> Judg. 3. 10.  
<sup>c</sup> ch. 20. 14.  
<sup>d</sup> & 24. 20.  
<sup>e</sup> 1 Sam. 4. 8.  
<sup>f</sup> ver. 4. 15.  
<sup>g</sup> 1 Chr. 28. 0.  
<sup>h</sup> ch. 33. 12. 13.  
<sup>i</sup> Jer. 29. 13.  
<sup>j</sup> Matt. 7. 7.  
<sup>k</sup> ch. 24. 20.  
<sup>l</sup> Hos. 3. 4.  
<sup>m</sup> Lev. 10. 11.  
<sup>n</sup> Deut. 4. 20.  
<sup>o</sup> Judg. 5. 6.  
<sup>p</sup> Matt. 24. 7.

<sup>k</sup> ch. 13. 19.<sup>r</sup> ch. 11. 16.<sup>u</sup> ch. 14. 15.<sup>v</sup> ch. 14. 13.<sup>w</sup> 2 Kin. 23. 3.<sup>x</sup> ch. 34. 31.<sup>y</sup> Neh. 10. 29.<sup>z</sup> Ex. 22. 20.<sup>aa</sup> Deut. 13.<sup>bb</sup> 5, 9, 15.

it is probable, accompanied Zerah in his expedition.

XV. 1. Oded is by some identified with Iddo, the prophet and historian of the two preceding reigns. In the Hebrew the two names differ very slightly.

3. "Israel" here is used generally for the whole people of God; and the reference is especially to the many apostasies in the days of the Judges, which were followed by repentance and deliverance.

6. The allusion is probably to the destructions recorded in Judges ix. 45, xx. 33-48.

8. Some versions have "the prophecy of Azariah the son of Oded," which is perhaps the true reading.

9. *strangers &c.] i.e.* "Israelites of the tribes of Ephraim and Manasseh." The separation of the two kingdoms had made their Israelite brethren "strangers," or "foreigners," to Judah.

10. *in the third month] i.e.* the month

Sivan (Esth. viii. 9), corresponding with our June.

11. The prevalence of the number seven in the religious system of the Jews has been often noticed. Seven bullocks and seven rams were a common offering (Num. xxix. 32; 1 Chr. xv. 26; 2 Chr. xxix. 21; Job xlii. 8; Ezek. xlv. 23). In the larger sacrifices, however, it is seldom that we find the number seven at all prominent (cp. xxx. 24; xxxv. 7-9; 1 K. viii. 63).

12. Solemn renewals of the original Covenant which God made with their fathers in the wilderness (Ex. xxiv. 3-8) occur from time to time in the history of the Jews, following upon intervals of apostasy. This renewal in the reign of Asa is the first on record. The next falls three hundred years later in the reign of Josiah. There is a third in the time of Nehemiah (see marg. *reff.*). On such occasions, the people bound themselves by a solemn oath to observe all the directions of the Law, and called down God's curse upon them if they forsook it.



r ver. 2.

\* 1 Kin. 15. 13.

\* ch. 14. 3, 5.  
1 Kin. 15. 14,  
&c.\* 1 Kin. 15.  
17, &c.  
From the  
rending of  
the ten  
tribes from  
Judah, over  
which Asa  
was now  
king.  
\* ch. 15. 9.\* 1 Kin. 16. 1.  
ch. 19. 2.  
\* Isai. 31. 1.  
Jer. 17. 6.  
\* ch. 14. 9.

for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about. ¶ And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAP. 16. IN the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.* And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali. And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease. Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Asa king of Judah, and said unto him, *Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.* Were not the

<sup>1</sup> That is, grandmother,  
1 Kin. 15. 2, 10.

<sup>2</sup> Heb. horror.  
<sup>3</sup> Heb. Durmesek.

<sup>4</sup> Heb. which were his.

17. Comparing this verse with marg. reff., it would seem that in xiv. 3, 5 the intention and endeavours of the monarch are in the writer's mind, while here he is speaking of the practice of the people. However earnestly the most pious monarchs sought to root out the high-place worship, they failed of complete success. Cp. a similar discrepancy, to be similarly explained, in the history of Jehoshaphat (xvii. 6, and xx. 33).

*the heart of Asa was perfect all his days*] Not that Asa was sinless (see xvi. 2-10, 12); but that he was free from the sin of idolatry, and continued faithful to Jehovah all his life.

19. *the five and thirtieth year of the reign of Asa*] This cannot be reconciled with the chronology of Kings (1 K. xvi. 8): and the suggestion in the marg. implies the adoption of a mode of marking time unknown either to himself or any other Scriptural writer. It is supposed that the figures here and in xvi. 1 are corrupt, and that in both verses

"twentieth" should replace "thirtieth." The attack of Baasha would then have been made in the last year of Asa's reign; and ten years of peace would have followed Asa's victory over Zerah.

XVI. 1-6. This passage runs parallel with Kings (marg. ref.).

3. Cp. 1 K. xv. 19 note.

4. *Abel-maim*] Or, "*Abel-beth-maachah*" (1 K. xv. 20). It was one of the towns most exposed to attack when an invader entered Israel from the north, and was taken from Pekah by Tiglath-pileser (2 K. xv. 29). *store cities*] See 1 K. ix. 19 note.

7-10. The rebuke of Hanani and his imprisonment by Asa, omitted by the writer of Kings, are among the most important of the additions to Asa's history for which we are indebted to the author of Chronicles.

7. *escaped out of thine hand*] Hanani means, "Hast thou been faithful, and opposed in arms the joint host of Israel and Syria, instead of bribing the Syrian king to desert to thy side, the entire host would

Ethiopians and the Lubims <sup>1</sup>a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. <sup>2</sup>For the eyes of the LORD run to and fro throughout the whole earth, <sup>3</sup>to shew himself strong in the behalf of them whose heart is perfect toward him. Herein <sup>4</sup>thou hast done foolishly: therefore from henceforth <sup>5</sup>thou shalt have wars. Then Asa was wroth with the seer, and <sup>6</sup>put him in a prison house; for he was in a rage with him because of this thing. And Asa <sup>7</sup>oppressed some of the people the same time. <sup>8</sup>¶ And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel. <sup>9</sup>¶ And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he <sup>10</sup>sought not to the LORD, but to the physicians. <sup>11</sup>¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had <sup>12</sup>made for himself in the city of David, and laid him in the bed which was filled <sup>13</sup>with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made <sup>14</sup>a very great burning for him.

**CHAP. 17.** AND <sup>1</sup>Jehoshaphat his son reigned in his stead, and <sup>2</sup>strengthened himself against Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, <sup>3</sup>which Asa his father had taken. <sup>4</sup>And the LORD was with Jehoshaphat, because he walked in the first ways <sup>5</sup>of his father David, and sought not unto Baalim; <sup>6</sup>but sought to the LORD God of his father, and walked in his commandments, and not after <sup>7</sup>the doings of Israel. Therefore the LORD stablished the kingdom in his hand; and all Judah <sup>8</sup>brought to Jehoshaphat presents; <sup>9</sup>and he had riches and <sup>10</sup>honour in abundance. And his heart <sup>11</sup>was lifted up in the ways

<sup>1</sup> Heb. in abundance.<sup>2</sup> Or, strongly to hold with them, &c.<sup>3</sup> Heb. crushed.<sup>4</sup> Heb. digged.<sup>5</sup> Or, of his father, and

of David.

<sup>6</sup> Heb. gave.<sup>7</sup> That is, was encouraged.<sup>8</sup> ch. 12. 3.<sup>9</sup> Job 34. 21.

Prov. 5. 21.

&amp; 15. 3.

Jer. 16. 17.

&amp; 32. 10.

Zech. 4. 10.

<sup>10</sup> 1 Sam. 13.

13.

<sup>11</sup> 1 Kin. 15. 32.

&amp; ch. 18. 26.

Jer. 20. 2.

Matt. 14. 3.

<sup>12</sup> 1 Kin. 15. 23.<sup>13</sup> Jer. 17. 5.<sup>14</sup> 1 Kin. 15. 24.<sup>15</sup> Gen. 50. 2.

Mark 16. 1.

John 19. 39.

40.

<sup>16</sup> ch. 21. 10.

Jer. 34. 5.

<sup>17</sup> 1 Kin. 15. 24.<sup>18</sup> ch. 15. 8.<sup>19</sup> 1 Kin. 12. 28.<sup>20</sup> 1 Sam. 10.

27.

1 Km. 10. 25.

<sup>21</sup> 1 Kin. 10. 27.

ch. 18. 1.

have been delivered into thy hand, as was Zerah's. But now it is escaped from thee. Thou hast lost a glorious opportunity."

9. from henceforth thou shalt have wars] As peace had been the reward of Asa's earlier faith (xiv. 5, xv. 5), so his want of faith was now to be punished by a period of war and disturbance.

10. in a prison house] Or, "in the stocks." Cp. 1 K. xxii. 26, 27.

12. yet in his disease he sought not &c.] Rather, "and also in his disease he sought not." Not only in his war with Baasha, but also when attacked by illness, Asa placed undue reliance upon the aid of man.

14. The explanation of the plural—"sepulchres"—will be seen in 1 K. xiii. 30 note.

The burning of spices in honour of a king at his funeral was customary (cp. marg. reff.).

XVII. 1. Jehoshaphat ascended the throne in the fourth year of Ahab (1 K. xxii. 41), probably after that monarch had contracted his alliance with the royal family

of Sidon, and before he was engaged in war with Syria. It was thus not unnatural that Jehoshaphat should begin his reign by strengthening himself against a possible attack on the part of his northern neighbour.

3. the first ways of his father David] The LXX. and several Hebrew MSS. omit "David," which has probably crept in from the margin; for David's "first ways" are nowhere else contrasted with his later ways. The real meaning of the writer is, that Jehoshaphat followed the example set by his father Asa in his earlier years (xiv., xv.).

Baalim] On the plural form, see 1 K. xviii. 18 note.

4. the doings of Israel] i.e. the specially idolatrous doings of the time—the introduction and establishment of the worship of Baal and the groves.

5. presents] i.e. "free-will offerings," in addition to the regular taxes. See 1 Sam. x. 27.

6. his heart was lifted up] This expression generally occurs in a bad sense (Deut. viii. 14; 2 Chr. xxvi. 16; Ps. cxxxi. 1; Prov.

1 Kin. 22. 43.  
ch. 15. 17.  
& 10. 3.  
& 20. 33.  
v ch. 15. 3.

<sup>a</sup> ch. 35. 3.  
Neh. 8. 7.

<sup>t</sup> Gen. 35. 5.

<sup>a</sup> 2 Sam. 8. 2.

<sup>t</sup> Judg. 5. 2, 9.

<sup>m</sup> ver. 2.

of the LORD: moreover <sup>f</sup>he took away the high places and groves  
7 out of Judah. ¶ Also in the third year of his reign he sent to  
his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and  
to Nethaneel, and to Michaiiah, <sup>o</sup>to teach in the cities of Judah.  
8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah,  
and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan,  
and Adonijah, and Tobijah, and Tob-adonijah, Levites; and  
9 with them Elishama and Jehoram, priests. <sup>a</sup>And they taught  
in Judah, and *had* the book of the law of the LORD with them,  
and went about throughout all the cities of Judah, and taught  
10 the people. ¶ And <sup>t</sup>the fear of the LORD <sup>1</sup>fell upon all the  
kingdoms of the lands that *were* round about Judah, so that they  
11 made no war against Jehoshaphat. Also *some* of the Philistines  
<sup>a</sup>brought Jehoshaphat presents, and tribute silver; and the Arab-  
ians brought him flocks, seven thousand and seven hundred rams,  
12 and seven thousand and seven hundred he goats. And Jehosh-  
aphat waxed great exceedingly; and he built in Judah <sup>2</sup>castles, and  
13 cities of store. And he had much business in the cities of Judah:  
and the men of war, mighty men of valour, *were* in Jerusalem.  
14 ¶ And these *are* the numbers of them according to the house of  
their fathers: Of Judah, the captains of thousands; Adnah the  
chief, and with him mighty men of valour three hundred thou-  
15 sand. And <sup>3</sup>next to him *was* Jehohanan the captain, and with  
16 him two hundred and fourscore thousand. And next him *was*  
Amasiah the son of Zichri, <sup>1</sup>who willingly offered himself unto  
the LORD; and with him two hundred thousand mighty men of  
17 valour. And of Benjamin; Eliada a mighty man of valour,  
and with him armed men with bow and shield two hundred thou-  
18 sand. And next him *was* Jehozabad, and with him an hundred  
19 and fourscore thousand ready prepared for the war. These  
waited on the king, beside <sup>m</sup>those whom the king put in the fenced  
cities throughout all Judah.

<sup>1</sup> Heb. *was*.

<sup>2</sup> Or, *palaces*.

<sup>3</sup> Heb. *at his hand*.

xviii. 12); but here it must be taken differ-  
ently. The margin "was encouraged" ex-  
presses fairly the true meaning. He first  
began by setting an example of faithfulness  
to Jehovah. He then proceeded to use his  
best endeavours to extirpate idolatry.

*he took away the high places* Cp. xx. 33,  
and see xv. 17 note.

7. The princes were not sent as teachers  
themselves, but had the duty committed to  
them of seeing that the people were taught.  
The actual teachers were the priests and  
Levites of v. 8.

9. There is no reasonable doubt that this  
"book of the law" was the Pentateuch—  
nearly, if not quite, in the shape in which  
we now have it. Copies of the whole Law  
were, no doubt, scarce; and therefore Jeho-  
shaphat's commission took care to carry a  
copy with them.

11. *some of the Philistines brought Jehosh-  
aphat presents* i.e. "some of the Philis-  
tines were among his tributaries." Cp. 2  
Sam. viii. 2; 1 K. iv. 21.

*tribute silver* Or, "much silver"—lit.  
"silver of burthen."

*the Arabians*] The Arab tribes who bor-  
dered Judaea to the south and the south-  
east paid Jehoshaphat a fixed tribute in  
kind. Cp. 2 K. iii. 4 note.

14. *the captains of thousands; Adnah the  
chief*] Lit. "princes of thousands, Adnah  
the prince." The writer does not mean that  
Adnah (or Johohanan, v. 15) was in any  
way superior to the other "princes," but  
only that he was one of them.

*three hundred thousand*] This number, and  
those which follow in vv. 15-18, have been  
with good reason regarded as corrupt by  
most critics. For—(1) They imply a mini-  
mum population of 1480 to the square mile,  
which is more than three times greater than  
that of any country in the known world.  
(2) They produce a total *just double* that of  
the next largest estimate of the military  
force of Judah, the 580,000 of xiv. 8. (3)  
They are professedly a statement, not of the  
whole military force, but of the force main-  
tained *at Jerusalem* (v. 13; cp. v. 19). It is  
probable that the original numbers have  
been lost, and that the loss was supplied by  
a scribe, who took xiv. 8 as his basis.

**CHAP. 18.** NOW Jehoshaphat "had riches and honour in abundance, and <sup>a</sup>joined affinity with Ahab. "And <sup>b</sup>after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he* <sup>c</sup>had with him, and persuaded him to go up *with him* to Ramoth-gilead. 3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will* 4 *be* with thee in the war. ¶ And Jehoshaphat said unto the king of Israel, "Enquire, I pray thee, at the word of the LORD to day. 5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will 6 deliver *it* into the king's hand. But Jehoshaphat said, *Is there* not here a prophet of the LORD <sup>d</sup>besides, that we might enquire 7 of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, 8 Let not the king say so. And the king of Israel called for one of his <sup>e</sup>officers, and said, "Fetch quickly Micaiah the son of Imla. 9 ¶ And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a <sup>f</sup>void place at the entering in of the gate of Samaria; 10 and all the prophets prophesied before him. And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until 11 <sup>g</sup>they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver 12 *it* into the hand of the king. ¶ And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king <sup>h</sup>with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou 13 good. And Micaiah said, *As* the LORD liveth, <sup>i</sup>even what my God 14 saith, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, 15 and they shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou say 16 nothing but the truth to me in the name of the LORD? "Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house 17 in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, <sup>j</sup>but 18 evil? Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven 19 standing on his right hand and *on* his left. And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner,

<sup>a</sup> ch. 17. 5.<sup>b</sup> 2 Kin. 8. 18.<sup>c</sup> 1 Kin. 22.<sup>d</sup> 2, &c.<sup>d</sup> 1 Sam. 23.<sup>e</sup> 2, 4, 9.<sup>f</sup> 2 Sam. 2. 1.<sup>g</sup> Num. 22.

18, 20, 35.

<sup>h</sup> & 23. 12, 20.<sup>i</sup> & 24. 13.<sup>j</sup> 1 Kin. 22. 14.<sup>1</sup> Heb. *at the end of years.*<sup>4</sup> Heb. *listen.*<sup>7</sup> Heb. *with one mouth.*<sup>2</sup> Heb. *yet, or, more.*<sup>5</sup> Or, *floor.*<sup>8</sup> Or, *but for evil?*<sup>3</sup> Or, *eunuchs.*<sup>6</sup> Heb. *thou consume them.*

XVIII. The present chapter runs parallel with Kings, which it closely follows, only adding a few touches.

2. *after certain years*] In Jehoshaphat's

seventeenth year (1 K. xxii. 51), not less than eight years after the marriage (marg. ref. note).

- 20 and another saying after that manner. Then there came out  
 a <sup>f</sup>spirit, and stood before the LORD, and said, I will entice him.  
 21 And the LORD said unto him, Wherewith? And he said, I will  
 go out, and be a lying spirit in the mouth of all his prophets.  
 And the LORD said, Thou shalt entice him, and thou shalt also  
 prevail: go out, and do *even* so. Now therefore, behold, <sup>g</sup>the  
 LORD hath put a lying spirit in the mouth of these thy prophets,  
 22 and the LORD hath spoken evil against thee. ¶ Then Zedekiah  
 the son of Chenaanah came near, and <sup>h</sup>smote Micaiah upon the  
 cheek, and said, Which way went the Spirit of the LORD from  
 me to speak unto thee? And Micaiah said, Behold, thou shalt  
 see on that day when thou shalt go <sup>i</sup>into <sup>j</sup>an inner chamber to  
 23 hide thyself. Then the king of Israel said, Take ye Micaiah,  
 and carry him back to Amon the governor of the city, and to  
 24 Joash the king's son; and say, Thus saith the king, <sup>k</sup>Put this  
 fellow in the prison, and feed him with bread of affliction and  
 25 with water of affliction, until I return in peace. And Micaiah  
 said, If thou certainly return in peace, *then* hath not the LORD  
 26 spoken by me. And he said, Hearken, all ye people. ¶ So  
 the king of Israel and Jehoshaphat the king of Judah went  
 27 up to Ramoth-gilead. And the king of Israel said unto Jeho-  
 shaphat, I will disguise myself, and will go to the battle; but  
 put thou on thy robes. So the king of Israel disguised himself;  
 28 and they went to the battle. Now the king of Syria had com-  
 manded the captains of the chariots that *were* with him, saying,  
 Fight ye not with small or great, save only with the king of  
 29 Israel. And it came to pass, when the captains of the chariots  
 saw Jehoshaphat, that they said, It *is* the king of Israel. There-  
 fore they compassed about him to fight: but Jehoshaphat cried  
 out, and the LORD helped him; and God moved them to *depart*  
 30 from him. For it came to pass, that, when the captains of the  
 chariots perceived that it was not the king of Israel, they turned  
 31 back again <sup>l</sup>from pursuing him. And a *certain* man drew a  
 bow <sup>m</sup>at a venture, and <sup>n</sup>smote the king of Israel <sup>o</sup>between the  
 joints of the harness: therefore he said to his chariot man,  
 Turn thine hand, that thou mayest carry me out of the host;  
 32 for I am <sup>p</sup>wounded. And the battle increased that day: howbeit  
 the king of Israel stayed *himself* up in his chariot against the  
 Syrians until the even: and about the time of the sun going down  
 he died.

CHAP. 19. AND Jehoshaphat the king of Judah returned to his house  
 2 in peace to Jerusalem. And Jehu the son of Hanani *the seer*

<sup>a</sup> 1 Sam. 9. 9.

<sup>1</sup> Or, *from chamber to chamber.*

<sup>2</sup> Heb. *a chamber in a chamber.*

<sup>3</sup> Heb. *from after him.*

<sup>4</sup> Heb. *in his simplicity.*

<sup>5</sup> Heb. *between the joints and*

*between the breast plate.*

<sup>6</sup> Heb. *made sick.*

31. and the LORD helped him, &c.] There is nothing correspondent to this passage in Kings. It is a pious reflection on the part of the author, who traces all deliverance to its real divine source.

XIX. This chapter is entirely additional to Kings, and of great interest. It deals with three matters only, (1) The rebuke addressed to Jehoshaphat by the Prophet Jehu (vv. 1-3), (2) Jehoshaphat's religious reformation (v. 4), and (3) his reform of the judicial system (vv. 5-11).

1. Jehoshaphat...returned to his house in peace] With the battle of Ramoth-Gilead, and the death of Ahab, the war came to an end. The combined attack of the two kings having failed, their troops had been withdrawn, and the enterprise in which they had joined relinquished. The Syrians, satisfied with their victory, did not press on the retreating foe, or carry the war into their enemies' country.

2. Jehu...went out to meet him] Cp. xv. 2. The monarch was therefore rebuked at the

went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and <sup>1</sup>love them that hate the LORD? <sup>2</sup>Ps. 130. 21.  
 3 therefore is <sup>3</sup>wrath upon thee from before the LORD. Neverthe- <sup>c</sup> ch. 32. 25.  
 less there are <sup>4</sup>good things found in thee, in that thou hast taken <sup>d</sup> ch. 17. 4, 6.  
 away the groves out of the land, and hast <sup>e</sup> prepared thine heart <sup>f</sup> Sec ch. 12. 12.  
 4 to seek God. ¶ And Jehoshaphat dwelt at Jerusalem: and <sup>g</sup> ch. 30. 10.  
 he went out again through the people from Beer-sheba to mount <sup>h</sup> Ezra 7. 10.  
 Ephraim, and brought them back unto the LORD God of their  
 5 fathers. And he set judges in the land throughout all the fenced  
 6 cities of Judah, city by city, and said to the judges, Take heed  
 what ye do: for <sup>i</sup> ye judge not for man, but for the LORD, <sup>j</sup> who  
 7 is with you <sup>k</sup> in the judgment. Wherefore now let the fear of  
 the LORD be upon you; take heed and do it: for <sup>l</sup> there is no  
 iniquity with the LORD our God, nor <sup>m</sup> respect of persons, nor  
 8 taking of gifts. ¶ Moreover in Jerusalem did Jehoshaphat <sup>n</sup> set  
 of the Levites, and of the priests, and of the chief of the fathers  
 of Israel, for the judgment of the LORD, and for controversies,  
 9 when they returned to Jerusalem. And he charged them, saying,  
 Thus shall ye do <sup>o</sup> in the fear of the LORD, faithfully, and with a  
 10 perfect heart. <sup>p</sup> And what cause soever shall come to you of  
 your brethren that dwell in their cities, between blood and blood,  
 between law and commandment, statutes and judgments, ye shall  
 even warn them that they trespass not against the LORD, and  
 so <sup>q</sup> wrath come upon <sup>r</sup> you, and upon your brethren: this do,

<sup>1</sup> Heb. he returned and went out.<sup>2</sup> Heb. in the matter of judgment.

earliest possible moment, and in the most effective way, as he was entering his capital at the head of his returning army. Jehu, thirty-five years previously, had worked in the northern kingdom, and prophesied against Baasha (1 K. xvi. 1-7), but had now come to Jerusalem, as Prophet and historian (cp. xx. 34).

shouldest thou help &c.] As a matter of mere human policy, the conduct of Jehoshaphat in joining Ahab against the Syrians was not only justifiable but wise and prudent. And the reasonings upon which such a policy was founded would have been unexceptionable but for one circumstance. Ahab was an idolater, and had introduced into his kingdom a false religion of a new and most degraded type. This should have led Jehoshaphat to reject his alliance. Military success could only come from the blessing and protection of Jehovah, which such an alliance, if persisted in, was sure to forfeit.

4. Jehoshaphat, while declining to renounce the alliance with Israel (cp. 2 K. iii. 7 note), was careful to show that he had no sympathy with idolatry, and was determined to keep his people, so far as he possibly could, free from it. He therefore personally set about a second reformation, passing through the whole land, from the extreme south to the extreme north (xiii. 19).

5. What exact change Jehoshaphat made in the judicial system of Judah (Deut. xvi.

18; 1 Chr. xxiii. 4), it is impossible to determine. Probably he found corruption widely spread (v. 7), and the magistrates in some places tainted with the prevailing idolatry. He therefore made a fresh appointment of judges throughout the whole country; concentrating judicial authority in the hands of a few, or creating superior courts in the chief towns ("fenced cities"), with a right of appeal to such courts from the village judge.

8. The "fathers of Israel" are the heads of families; the "chief of the fathers" are the great patriarchal chiefs, the admitted heads of great houses or clans. They were now admitted to share in the judicial office which seems in David's time to have been confined to the Levites (1 Chr. xxiii. 4).

for the judgment of the LORD, and for controversies] By the former are meant disputed cases concerning the performance of religious obligations. In "controversies" are included all the ordinary causes, whether criminal or civil.

when they returned to Jerusalem] Rather, "and they returned to Jerusalem," a clause which if detached from the previous words and attached to v. 9, gives a satisfactory sense.

10. The Jews who "dwelt in the cities," if dissatisfied with the decision given by the provincial judges, might therefore remove the cause to Jerusalem, as to a court of appeal.

<sup>i</sup> Deut. 1. 17.<sup>j</sup> Ps. 82. 1.<sup>k</sup> Eccles. 5. 8.<sup>l</sup> Deut. 32. 4.<sup>m</sup> Rom. 9. 14.<sup>n</sup> Deut. 10. 17.<sup>o</sup> Job 34. 10.<sup>p</sup> Acts 10. 34.<sup>q</sup> Rom. 2. 11.<sup>r</sup> Gal. 2. 6.<sup>s</sup> Eph. 6. 9.<sup>t</sup> Col. 3. 25.<sup>u</sup> 1 Pet. 1. 17.<sup>v</sup> Deut. 16. 18.<sup>w</sup> ch. 17. 8.<sup>x</sup> 2 Sam. 23. 3.<sup>y</sup> Deut. 17. 8, &c.<sup>z</sup> Num. 16. 44.<sup>aa</sup> Ezek. 3. 18.

<sup>a</sup> 1 Chr. 23. 30.

<sup>a</sup> ch. 15. 2.

<sup>a</sup> Gen. 11. 7.

<sup>b</sup> Josh. 15. 62.

<sup>c</sup> ch. 19. 3.

<sup>d</sup> Ezra 8. 21.

<sup>e</sup> Jer. 36. 9.

<sup>f</sup> Jonah 3. 5.

<sup>g</sup> Deut. 4. 39.

<sup>h</sup> Josh. 2. 11.

<sup>i</sup> 1 Kin. 8. 23.

<sup>j</sup> Matt. 6. 9.

<sup>k</sup> Ps. 47. 2, 8.

<sup>l</sup> Dan. 4. 17,

<sup>m</sup> 25, 32.

<sup>n</sup> 1 Chr. 29. 12.

<sup>o</sup> Ps. 62. 11.

<sup>p</sup> Matt. 6. 13.

<sup>q</sup> Gen. 17. 7.

<sup>r</sup> Ex. 6. 7.

<sup>s</sup> Ps. 44. 2.

<sup>t</sup> Isai. 41. 8.

<sup>u</sup> Jam. 2. 23.

<sup>v</sup> 1 Kin. 8.

<sup>w</sup> 33, 37.

<sup>x</sup> ch. 6. 28, 29,

<sup>y</sup> 30.

<sup>z</sup> ch. 6. 20.

<sup>aa</sup> Deut. 2. 4,

<sup>ab</sup> 9, 19.

<sup>ac</sup> Num. 20. 21.

<sup>ad</sup> Ps. 81. 12.

11 and ye shall not trespass. And, behold, Amariah the chief priest *is* over you <sup>a</sup>in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. <sup>b</sup>Deal courageously, and the LORD shall be <sup>c</sup>with the good.

**CHAP. 20.** IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside

2 the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* <sup>d</sup>in Hazazon-tamar, which *is* <sup>e</sup>En-

3 gedi. And Jehoshaphat feared, and set <sup>f</sup>himself to <sup>g</sup>seek the

4 LORD, and <sup>h</sup>proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jeru-

6 salem, in the house of the LORD, before the new court, and said, O LORD God of our fathers, *art* not thou <sup>i</sup>God in heaven?

and <sup>j</sup>rulest not thou over all the kingdoms of the heathen? and <sup>k</sup>in thine hand *is* <sup>l</sup>there not power and might, so that none *is*

7 able to withstand thee? *Art* not thou <sup>m</sup>our God, <sup>n</sup>who <sup>o</sup>didst drive out the inhabitants of this land before thy people Israel,

8 and gavest it to the seed of Abraham <sup>p</sup>thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for

9 thy name, saying, <sup>q</sup>If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house,

and in thy presence, (for thy <sup>r</sup>name *is* in this house,) and cry

10 unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir,

whom thou <sup>s</sup>wouldest not let Israel invade, when they came out of the land of Egypt, but <sup>t</sup>they turned from them, and destroyed

11 them not; behold, *I say*, <sup>u</sup>how they reward us, <sup>v</sup>to come to cast

<sup>1</sup> Heb. *Take courage and do.*

<sup>2</sup> Heb. *his face.*

<sup>3</sup> Heb. *thou.*

11. In religious causes, Amariah, the High-Priest, was to preside over the court; in civil or criminal causes, Zebadiah was to be president. And to Levites, other than the judges, he assigned the subordinate offices about the court.

XX. The narrative in *rr.* 1-30 is entirely additional to Kings; in *rr.* 31-37, it runs parallel with 1 K. xxii. 41-49.

1. The present Hebrew (and English) text mentions the Ammonites twice over. Hence some adopt a different reading and translate "the children of Ammon, and with them certain of the Maonites," &c. (cp. *r.* 10; Judg. x. 12; 1 Chr. iv. 41 notes).

2. Translate, "from beyond the sea, from Edom." The "sea" intended is, of course, the Dead Sea. "Syria" (Aram) is probably a mistake of a copyist for "Edom" (cp. 2 Sam. viii. 12 note).

On Engedi, see 1 Sam. xxiii. 29 note.

3. General fasts had been previously observed by the Israelites (e.g. Judg. xx. 26; 1 Sam. vii. 6); but we do not hear of any fast having been "proclaimed" by authority before this.

5. *the new court*] In Solomon's Temple

there were two courts. One of these had probably been renovated by Jehoshaphat or by his father, Asa (xv. 8), and was known as "the new court."

6-9. Jehoshaphat's appeal is threefold—(1) to God omnipotent (*r.* 6); (2) to "*our* God;" (3) the God especially of *this house* the Temple.

7. *Abraham thy friend*] Historically, this is the first use of this remarkable expression, afterwards repeated\* (marg. ref.). The ground of the expression is to be found principally in Gen. xviii. 23-33, where Abraham spoke with God as a man with his friend (cp. Ex. xxxiii. 11).

8, 9. The appeal recalls Solomon's prayer (marg. ref.), which God had formally accepted by sending down fire from heaven to consume the accompanying offering.

10. The Maonites of *r.* 1 are here, and in *rr.* 22, 23, called the "children" or inhabitants "of mount Seir." Hence we may gather that they were a tribe of Edomites, the inhabitants, probably, of a city Maon (now Ma'an) on the eastern side of the *Wady el-Arabah*.



- us out of thy possession, which thou hast given us to inherit.
- 12 O our God, wilt thou not <sup>7</sup>judge them? for we have no might against this great company that cometh against us; neither
- 13 know we what to do: but <sup>7</sup>our eyes are upon thee. And all Judah stood before the LORD, with their little ones, their wives,
- 14 and their children. ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, <sup>7</sup>came the Spirit of the LORD in
- 15 the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, 'Be not afraid nor dismayed by reason of this great multitude; for the battle is
- 16 not your's, but God's. To-morrow go ye down against them: behold, they come up by the <sup>1</sup>cliff of Ziz; and ye shall find them at the end of the <sup>2</sup>brook, before the wilderness of Jeruel.
- 17 "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: <sup>7</sup>for the LORD will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to
- 20 praise the LORD God of Israel with a loud voice on high. ¶ And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; 'Believe in the LORD your God, so shall ye be established;
- 21 believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the LORD, <sup>7</sup>and <sup>3</sup>that should praise the beauty of holiness, as they went out before the army, and to say, <sup>6</sup>Praise the LORD; 'for his mercy endureth for ever. 'And when they began <sup>8</sup>to sing and to praise, 'the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against
- 23 Judah; and <sup>6</sup>they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped <sup>7</sup>to destroy another.

<sup>1</sup> Heb. ascent.<sup>4</sup> Heb. And in the time that<sup>6</sup> Or, they smote one another.<sup>3</sup> Or, valley.<sup>5</sup> Heb. they, &c.<sup>7</sup> Heb. for the destruction.<sup>2</sup> Heb. prayers.

14. "Mattaniah" is thought to be a corrupt reading for "Nethaniah," who is mentioned among the sons of Asaph in 1 Chr. xxv. 2, 12.

15-17. The Prophet uses words familiar to the people, and connected with several great deliverances (see marg. ref.).

16. By the "cliff (or, rather, —as in marg. —ascent) of Ziz," we must understand the mountain path which leads up from Engedi across the elevated tract still known as *El-Husash*, in the direction of Tekoa (r. 20).

at the end of the brook) Rather, "at the end of the gully," or dry torrent-course. No name like Jeruel has been as yet found in this district.

20. Tekoa (2 Sam. xiv. 2 note) lay on the borders of the desert which skirts the highlands of Judaea towards the east. The town was built on a hill of a considerable height.

21. *praise the beauty of holiness*] Some render, "in the beauty of holiness"—i.e. in rich apparel and ornaments suitable to a holy occasion. Cp. Ps. xxix. 2.

22. *the LORD set ambushments*] These liers in wait have been regarded as Angels employed by God to confuse the host and cause its destruction, so that the Moabites and Ammonites first united to destroy the Edomites, and then turned upon each other.

<sup>7</sup> 1 Sam. 3. 13.<sup>7</sup> Ps. 25. 15. & 121. 1, 2. & 123. 1, 2. & 141. 8.<sup>7</sup> Num. 11. 25, 26. & 24. 2. ch. 15. 1. & 24. 20.<sup>7</sup> Ex. 14. 13, 14. Deut. 1. 20, 30.<sup>7</sup> & 31. 6, 8. ch. 32. 7. <sup>7</sup> Ex. 14. 13, 14.<sup>7</sup> Num. 11. 9. ch. 15. 2. & 32. 8. <sup>7</sup> Ex. 4. 31.<sup>7</sup> Isai. 7. 9.<sup>7</sup> 1 Chr. 16. 20.<sup>7</sup> 1 Chr. 16. 34. Ps. 136. 1. <sup>7</sup> 1 Chr. 16. 41. ch. 5. 13. & 7. 3, 6.<sup>7</sup> Judg. 7. 22. 1 Sam. 14. 20.

- 24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were*  
 25 dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were  
 26 three days in gathering of the spoil, it was so much. And on the fourth day they assembled themselves in the valley of <sup>2</sup>Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this  
 27 day. ¶ Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the <sup>3</sup>forefront of them, to go again to Jerusalem with joy; for the LORD had <sup>4</sup>made them to rejoice over  
 28 their enemies. And they came to Jerusalem with psalteries  
 29 and harps and trumpets unto the house of the LORD. And <sup>5</sup>the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of  
 30 Israel. So the realm of Jehoshaphat was quiet: for his <sup>6</sup>God  
 31 gave him rest round about. ¶ <sup>7</sup>And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his  
 32 mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his father, and departed not from it,  
 33 doing *that which was* right in the sight of the LORD. Howbeit <sup>8</sup>the high places were not taken away: for as yet the people  
 34 had not <sup>9</sup>prepared their hearts unto the God of their fathers. ¶ Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the <sup>10</sup>book of Jehu the son of Hanani, <sup>11</sup>who  
 35 <sup>12</sup>is mentioned in the book of the kings of Israel. ¶ And after this <sup>13</sup>did Jehoshaphat king of Judah join himself with Ahaziah  
 36 king of Israel, who did very wickedly: <sup>14</sup>and he joined himself with him to make ships to go to Tarshish: and they made the  
 37 ships in Ezion-gaber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. <sup>15</sup>And the ships were broken, that they were not able to go <sup>16</sup>to Tarshish.
- \* Neh. 12. 43.  
 / ch. 17. 10.  
 a ch. 15. 15.  
 Job 31. 29.  
 h 1 Kin. 22. 41, &c.  
 f See ch. 17. 6.  
 k ch. 12. 14. & 19. 3.  
 l 1 Kin. 10. 1, 7.  
 m 1 Kin. 22. 48, 49.  
 n 1 Kin. 22. 48.  
 o ch. 9. 21.  
 p 1 Kin. 22. 50.

CHAP. 21. NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his

<sup>1</sup> Heb. there was not an escaping.

<sup>2</sup> That is, Blessing.

<sup>3</sup> Heb. head.

<sup>4</sup> Heb. words.

<sup>5</sup> Heb. was made to ascend.

<sup>6</sup> At first Jehoshaphat was unwilling, 1 Kin. 22. 49.

24. The march of Judah from Jerusalem would take five or six hours. By the time they reached the watch-towers in the wilderness of Jeruel all was over.

25. *riches with the dead bodies*] Several MSS. give another reading:—"riches, and garments."

26. *the valley of Berachah*] Probably, the Wady Bereikut, which lies at a short distance from Tekoa towards the north-west.

33. The latter clause of this verse helps to reconcile the first clause with the statement that Jehoshaphat "took away the high places" (see xv. 17 note).

34. *who is mentioned &c.*] Words which are now generally thought to mean "whose

work was inserted into the Book of the Kings."

*of Israel*] "Israel" is probably used here inexactly for "Judah" (cp. xii. 6, xxi. 2, 4).

35. *after this*] Jehoshaphat's history had been formally completed (r. 34). Consequently we can lay no stress on the note of time contained in the words "after this," which are detached from the context where to they originally referred. On the history (vv. 35-37) see marg. ref. and notes.

XXI. 1. Jehoram's *sole* reign now began. (See 2 K. viii. 16 note). His eight years (v. 5) must be counted from the time of his association, in his father's 23rd year.

- 2 son <sup>1</sup>reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel. And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to <sup>2</sup>Jehoram; because he <sup>4</sup>was the firstborn. Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.
- 5 ¶<sup>b</sup>Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of <sup>c</sup>Ahab to wife: and he wrought *that*
- 7 *which* was evil in the eyes of the LORD. Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a <sup>d</sup>light to him and to his <sup>e</sup>sons for ever. ¶<sup>f</sup>In his days the Edomites revolted from under the <sup>g</sup>dominion of Judah, and
- 9 made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD
- 11 God of his fathers. ¶ Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to
- 12 <sup>h</sup>commit fornication, and compelled Judah *thereto*. ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways
- 13 of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast <sup>i</sup>made Judah and the inhabitants of Jeru-

<sup>b</sup> In consort,  
2 Kin. 8. 17,  
&c.

<sup>c</sup> ch. 22. 2.

<sup>d</sup> 2 Sam. 7.  
12. 13.  
<sup>e</sup> 1 Kin. 11. 36.  
<sup>f</sup> 2 Kin. 8. 19.  
<sup>g</sup> Ps. 132. 11,  
&c.  
<sup>h</sup> 2 Kin. 8.  
20, &c.

<sup>i</sup> Lev. 17. 7.  
& 20. 5.  
ver. 13.

<sup>j</sup> ver. 11.

<sup>1</sup> Alone.

<sup>2</sup> Jehoram made partner

of the kingdom with his  
father, 2 Kin. 8. 16.

<sup>3</sup> Heb. *lamp*, or, *candle*.

<sup>4</sup> Heb. *hand*.

3. Jehoshaphat departed from Rehobam's policy (xi. 23 note), actually making over to his sons the "fenced cities" in which they dwelt. This, it is probable, provoked the jealousy of Jehoram, and induced him to put them to death (v. 4).

*because he was the firstborn*] Cp. Deut. xxi. 15-17. Exceptions to this rule in the northern and southern kingdoms are Solomon, where divine appointment superseded the natural order, Abijah (xi. 22 note), and Jehoshaphat (2 K. xxiii. 30 note).

4. The execution of several "princes of Israel" (i.e. of Judah; see xx. 34 note) implies that Jehoram's brothers found supporters among the chief men of the country, and that Jehoram's sole sovereignty was not established without a struggle.

11. See 2 K. viii. 18. The writer of Kings only tells us in general terms that Jehoram "did evil in the sight of the Lord," and "walked in the way of the house of Ahab." Here, in vv. 11 and 13, we have particulars of his idolatry. Jehoram, it seems, seduced by the evil influence of his wife—Athaliah,

the daughter of Ahab—permitted the introduction of Baal-worship, idolatrous altars in various high places, groves (Asherahs), images, and pillars; the people were not only allowed, but compelled to take part in the new rites. "To commit fornication" is a common metaphor, signifying idolatry or spiritual unfaithfulness (cp. 2 K. ix. 22 note).

12. This is the only notice which we have of Elijah in Chronicles. As a Prophet of the northern kingdom, he engaged but slightly the attention of the historian of the southern one. The notice shows that Elijah did not confine his attention to the affairs of his own state, but strove to check the progress of idolatry in Judah. And it proves that he was alive after the death of Jehoshaphat (v. 13); a fact bearing (1) upon the chronological order of 2 K. ii. 1 (see note), and (2) showing that Elisha, who prophesied in the time of Jehoshaphat (2 K. iii. 11-19) commenced his public ministry before his master's translation.

<sup>a</sup> Ex. 31. 15.  
Dent. 31. 16.  
<sup>i</sup> 1 Kin. 16.  
31—33.  
<sup>2</sup> Kin. 9. 22.  
<sup>k</sup> ver. 4.  
<sup>l</sup> ver. 18. 19.

<sup>m</sup> 1 Kin. 11.  
11, 23.

<sup>n</sup> ch. 21. 7.

<sup>o</sup> ver. 15.

<sup>p</sup> ch. 16. 14.

<sup>a</sup> 2 Kin. 8.  
24, &c.  
See ch. 21.  
17.  
ver. 6.  
<sup>b</sup> ch. 21. 17.  
<sup>c</sup> See 2 Kin.  
8. 26.  
<sup>d</sup> ch. 21. 6.

<sup>e</sup> 2 Kin. 8.  
23, &c.

<sup>f</sup> 2 Kin. 9. 15.

<sup>g</sup> Judg. 14. 4.  
1 Kin. 12. 15.  
ch. 10. 15.  
<sup>h</sup> 2 Kin. 9. 21.  
<sup>i</sup> 2 Kin. 9. 6, 7.

salem to <sup>h</sup>go a whoring, like to the <sup>i</sup>whoredoms of the house of Ahab, and also hast <sup>k</sup>slain thy brethren of thy father's house, 14 *which were* better than thyself: behold, with <sup>l</sup>a great plague will the LORD smite thy people, and thy children, and thy wives, 15 and all thy goods: and thou *shalt have* great sickness by <sup>l</sup>disease of thy bowels, until thy bowels fall out by reason of the 16 sickness day by day. ¶ Moreover the LORD <sup>m</sup>stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that 17 *were* near the Ethiopians: and they came up into Judah, and brake into it, and <sup>n</sup>carried away all the substance that was found in the king's house, and <sup>n</sup>his sons also, and his wives; so that there was never a son left him, save <sup>o</sup>Jehohaz, the youngest of his 18 sons. ¶ And after all this the LORD smote him <sup>o</sup>in his bowels 19 with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made 20 no burning for him, like <sup>p</sup>the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed <sup>q</sup>without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

**CHAP. 22.** AND the inhabitants of Jerusalem made <sup>a</sup>Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the <sup>b</sup>eldest. So 2 Ahaziah the son of Jehoram king of Judah reigned. <sup>c</sup>Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* 3 <sup>d</sup>Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do 4 wickedly. Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death 5 of his father to his destruction. He walked also after their counsel, and <sup>e</sup>went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the 6 Syrians smote Joram. <sup>f</sup>And he returned to be healed in Jezreel because of the wounds <sup>g</sup>which were given him at Ramah, when he fought with Hazael king of Syria. ¶ And <sup>h</sup>Azariah the son of Jehoram king of Judah went down to see Jehoram the son of 7 Ahab at Jezreel, because he was sick. And the <sup>i</sup>destruction of Ahaziah <sup>j</sup>was of God by coming to Joram: for when he was come, he <sup>k</sup>went out with Jehoram against Jehu the son of Nimshi, <sup>l</sup>whom the LORD had anointed to cut off the house of

<sup>1</sup> Heb. *a great stroke*.  
<sup>2</sup> Heb. *carried captive*: See ch. 22. 1.

<sup>3</sup> Or, *Ahaziah*, ch. 22. 1, or, *Azariah*, ch. 22. 6.

<sup>4</sup> His son, *Ahaziah Prorex*, 2 Kin. 9. 29, soon after.

<sup>5</sup> Heb. *without desire*, Jer. 22. 18.

<sup>6</sup> Heb. *wherewith they*

*wounded him*.

<sup>7</sup> Otherwise called *Ahaziah*, ver. 1. and *Jehohaz*, ch. 21. 17.

<sup>8</sup> Heb. *treading down*.

14. The fulfilment of the threat is given in *rr.* 16, 17.

16. *the Arabians*, that *were near the Ethiopians*] Probably Joktanian Arabs from the neighbourhood of the Cushites. Southern Arabia was originally occupied by Cushites, or Ethiopians (Gen. x. 7), whose descendants still exist in a remnant of the Himyaritic Arabs.

17. *Jehohaz*:] The writer of Chronicles calls him indifferently Jehohaz and Aha-

ziah, which are equivalent names (2 K. viii. 24 note).

20. *not in the sepulchres of the kings*] Compare the similar treatment of Joash (xxiv. 25) and Ahaz (xxviii. 27).

XXII. 2. For 42 read 22 (marg. ref.). Ahaziah's father, Jehoram, was but forty when he died (xxi. 20).

7. *the destruction of Ahaziah was of God*] i.e. his untimely end was a judgment upon him for his idolatry.

- 8 Ahab. And it came to pass, that, when Jehu was <sup>k</sup>executing judgment upon the house of Ahab, and <sup>l</sup>found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered  
 9 to Ahaziah, he slew them. <sup>m</sup>And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he <sup>n</sup>is the son of Jehoshaphat, who <sup>o</sup>sought the LORD with all his heart. So the house of Ahaziah had no power to  
 10 keep still the kingdom. <sup>p</sup>But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed  
 11 all the seed royal of the house of Judah. But <sup>q</sup>Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that  
 12 she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.
- CHAP. 23.** AND <sup>a</sup>in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maasiah the son of Adaiah, and Elishaphat  
 2 the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath <sup>b</sup>said of the sons of David.  
 4 This <sup>c</sup>is the thing that ye shall do; A third part of you <sup>d</sup>entering on the sabbath, of the priests, and of the Levites, <sup>e</sup>shall be porters of the <sup>f</sup>doors; and a third part <sup>g</sup>shall be at the king's house; and a third part at the gate of the foundation: and all the people  
 6 <sup>h</sup>shall be in the courts of the house of the LORD. But let none come into the house of the LORD, save the priests, and <sup>i</sup>they that minister of the Levites; they shall go in, for they <sup>j</sup>are holy:

<sup>k</sup> 2 Kin. 10. 10, 11.

<sup>l</sup> 2 Kin. 10. 13, 14.

<sup>m</sup> 2 Kin. 9. 27, at Megiddo in the kingdom of Samaria.

<sup>n</sup> ch. 17. 4.

<sup>o</sup> 2 Kin. 11. 1, &c.

<sup>p</sup> 2 Kin. 11. 2, Jehoshabeath.

<sup>a</sup> 2 Kin. 11. 4, &c.

<sup>b</sup> 2 Sam. 7. 12.

<sup>c</sup> 1 Kin. 2. 4.

<sup>d</sup> & 9. 5.

<sup>e</sup> ch. 6. 16.

<sup>f</sup> & 7. 18.

<sup>g</sup> & 21. 7.

<sup>h</sup> 1 Chr. 9. 25.

<sup>i</sup> 1 Chr. 23. 28, 29.

<sup>j</sup> Heb. thresholds.

9. Cp. marg. ref. Ahaziah after remaining a while at Megiddo, removed to Samaria, where his wounds could be better cared for and concealment might be easier; Jehu's emissaries discovered him there; they took him to Jehu, who happened at the time to be at Megiddo; and then and there Jehu put him to death. The narrative here is therefore supplementary to that of 2 Kings, and finds its proper place between the clause, "He fled to Megiddo," and the words "and died there."

and when they had slain him, they buried him] Jehu's emissaries slew him but allowed his servants to bury him (see 2 K. ix. 28).

no power &c.] As Ahaziah was but twenty-three at his death (r. 2 note), he had no grown-up son to take the crown.

10-12. Cp. marg. ref. and notes.

XXIII. Cp. the history in Kings (marg. ref.). Both accounts were probably drawn from a common source. The writer of

Kings treated the points of civil and historic importance, the later author of Chronicles collected the notices of the part taken in the transactions by the sacred order to which he probably belonged.

1. The five names do not occur in Kings; only, and incidentally, the five divisions of the royal guard (2 K. xi. 5 note).

2. Jehoiada was unwilling to trust the success of the revolution wholly and entirely to the royal body-guard. Accordingly, the captains collected from the cities of Judah a strong body of Levites and the chief of the fathers of Israel (i.e. "Judah," see xx. 34 note) who were brought up to Jerusalem.

3. By "all the congregation" here is meant the persons referred to in r. 2.

4. The writer of Chronicles relates the orders that were given to the Levites, the author of Kings those received by the royal body-guard (2 K. xi. 5 note).

6. keep the watch of the LORD] i.e. guard

- 7 but all the people shall keep the watch of the LORD. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out. ¶ So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: 9 for Jehoiada the priest dismissed not <sup>c</sup>the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which <sup>d</sup>were in the house of God. And he set all the people, every man having his weapon in his hand, from the right <sup>e</sup>side of the <sup>f</sup>temple to the left side of the temple, along by the altar and the temple, 11 by the king round about. Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, 12 and said, <sup>g</sup>God save the king. Now when Athaliah heard the noise of the people running and praising the king, she came to 13 the people into the house of the LORD: and she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and <sup>h</sup>such as taught to sing praise. Then Athaliah rent her clothes, and said, <sup>i</sup>Treason, Treason. 14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD. So they laid hands on her; and when she was come to the entering <sup>j</sup>of the horse gate by the king's house, they slew her there. ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people. Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, 18 and <sup>k</sup>slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had <sup>l</sup>distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the <sup>m</sup>law of Moses, with rejoicing and with 19 singing, as it was ordained <sup>n</sup>by David. And he set the <sup>o</sup>porters at the gates of the house of the LORD, that none *which was un-*

<sup>1</sup> Heb. shoulder.  
<sup>2</sup> Heb. house.

<sup>3</sup> Heb. Let the king live.  
<sup>4</sup> Heb. Conspiracy.

<sup>5</sup> Heb. by the hands of David, 1 Chr. 25. 2, 6.

against any attempt that might be made by the Baal-worshippers to force their way through the courts into the Temple.

7. Cp. 2 K. xi. 8, 11. The soldiers and the Levites in the Temple were probably intermixed in about equal proportions.

8. *and took every man his men &c.] i.e.* the relief, already organised by Jehoiada into three bodies (rr. 4, 5), was further strengthened by the members of the outgoing "course," who were associated in the work to be done.

13. *at the entering in] i.e.* at, or near, the

opening from the main chamber of the Temple into the Holy of Holies.

16. *between him, &c.]* In 2 K. xi. 17 the covenant is said to have been made "between the LORD," &c. To the writer of Chronicles Jehoiada was God's representative, and received the pledges of king and people.

18. *the priests the Levites]* Rather, with the Versions, "the priests and the Levites." It was the duty of the priests alone to offer the Burnt offerings (Num. xviii. 1-7), and of the Levites alone to praise God with singing and music (1 Chr. xxiii. 5, xxv. 1-7).

- 20 clean in any thing should enter in. <sup>a</sup>And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.
- CHAP. 24. JOASH <sup>a</sup>was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name <sup>a</sup>also was Zibiah of Beer-sheba. And Joash <sup>b</sup>did that which was right in the sight of the LORD all the days of Jehoiada the priest.
- 3 And Jehoiada took for him two wives; and he begat sons and 4 daughters. ¶ And it came to pass after this, that Joash was 5 minded <sup>1</sup>to repair the house of the LORD. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye 6 hasten the matter. Howbeit the Levites hastened it not. ¶ <sup>a</sup>And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of <sup>c</sup>Moses the servant of the LORD, and of the congregation of Israel, for the <sup>d</sup>tabernacle of witness? For <sup>e</sup>the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the <sup>f</sup>dedicated things of the house 8 of the LORD did they bestow upon Baalim. And at the king's commandment <sup>g</sup>they made a chest, and set it without at the 9 gate of the house of the LORD. And they made <sup>h</sup>a proclamation through Judah and Jerusalem, to bring in to the LORD <sup>i</sup>the collection that Moses the servant of God laid upon Israel in the 10 wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an 11 end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and <sup>j</sup>when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by 12 day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass 13 to mend the house of the LORD. So the workmen wrought, and

<sup>1</sup> Heb. to renew.

<sup>2</sup> Heb. a voice.

20. the high gate] See 2 K. xi. 19 note.  
XXIV. This chapter is parallel with 2 K. xii., but treats the matters common to both narratives in a different and, apparently, supplemental way.

2. Jehoiada lived after the accession of Joash at least 23 years (2 K. xii. 6). Thus the idolatries of Joash (r. 18) were confined to his last 10 or 15 years.

3. Athaliah's destruction of the seed royal had left Joash without a natural successor, and his marriage at the earliest suitable age, was, therefore, a matter of state policy. One of his wives in question was probably "Jehoaddan of Jerusalem,"

the mother of Amaziah (xxv. 1), who must have been taken to wife by Joash as early as his 21st year.

6. It appears from 2 K. xii. 4 that Joash had assigned to the restoration-fund two other payments also.

11. the king's scribe...came and emptied, &c.] Rather, "the king's scribe came...and they emptied" &c. i.e. the Levites who brought the chest from the Temple emptied it in the presence of the scribe.

13. they set the house of God in his state] Some prefer, "they set up the house of God in its (old) measure" or "proportions."



- <sup>1</sup>the work was perfected by them, and they set the house of God  
 14 in his state, and strengthened it. And when they had finished  
*it*, they brought the rest of the money before the king and Jeho-  
 iada, <sup>m</sup>whereof were made vessels for the house of the LORD, *even*  
 vessels to minister, and <sup>2</sup>to offer *withal*, and spoons, and  
 vessels of gold and silver. And they offered burnt offerings  
 in the house of the LORD continually all the days of Jehoiada.  
 15 ¶ But Jehoiada waxed old, and was full of days when he died;  
 16 an hundred and thirty years old *was he* when he died. And they  
 buried him in the city of David among the kings, because he  
 had done good in Israel, both toward God, and toward his house.  
 17 Now after the death of Jehoiada came the princes of Judah,  
 and made obeisance to the king. Then the king hearkened unto  
 18 them. And they left the house of the LORD God of their fathers,  
 and served <sup>a</sup>groves and idols: and <sup>w</sup>wrath came upon Judah and  
 19 Jerusalem for this their trespass. Yet he <sup>s</sup>sent prophets to  
 them, to bring them again unto the LORD; and they testified  
 20 against them: but they would not give ear. ¶ And <sup>t</sup>the Spirit  
 of God <sup>c</sup>came upon Zechariah the son of Jehoiada the priest,  
 which stood above the people, and said unto them, Thus saith  
 God, <sup>r</sup>Why transgress ye the commandments of the LORD, that  
 ye cannot prosper? <sup>b</sup>because ye have forsaken the LORD, he  
 21 hath also forsaken you. And they conspired against him, and  
 22 stoned him with stones at the commandment of the king in  
 the court of the house of the LORD. Thus Joash the king  
 remembered not the kindness which Jehoiada his father had  
 done to him, but slew his son. And when he died, he said,  
 23 The LORD look upon *it*, and require *it*. ¶ And it came to pass  
<sup>4</sup>at the end of the year, *that* <sup>4</sup>the host of Syria came up against  
 him: and they came to Judah and Jerusalem, and destroyed  
 all the princes of the people from among the people, and sent

<sup>m</sup> 1Kin. 14. 23.<sup>a</sup> Judg. 5. 8.

ch. 10. 2.

&amp; 23. 13.

&amp; 20. 8.

&amp; 32. 25.

<sup>r</sup> ch. 30. 15.

Jer. 7. 25, 26.

&amp; 25. 4.

<sup>r</sup> ch. 15. 1.

&amp; 20. 14.

<sup>c</sup> Num. 14. 11.<sup>r</sup> ch. 15. 2.<sup>t</sup> Acts 7. 58,

59.

<sup>m</sup> 2Kin. 12. 17.<sup>1</sup> Heb. the healing went up upon the work.<sup>2</sup> Or, pestile.<sup>3</sup> Heb. clothed, as Judg. 6. 34.<sup>4</sup> Heb. in the revolution of the year.

15. an hundred and thirty years old] Most critics suppose the number in the text to be corrupt, and suggest in its stead 103 or 83.

16. they buried him in the city of David among the kings] This unparalleled honour, due in part to the respect felt for Jehoiada's religious character, was probably, also, in part attributable to his connexion with the royal family through his wife (xxii. 11), and to the fact that, for 10 or 12 years, he had practically held the kingly office. *toward his house*] "i.e. toward God's house," the Temple.

17. The nobles had taken part in the revolution which placed Joash on the throne (xxiii. 2, 13, 20), but probably on political rather than on religious grounds. They might dislike the rule of a woman and a foreigner without participating in the zeal of Jehoiada for purity of religion. They now petitioned for a toleration of idolatry, not for a return to the condition of things which prevailed under Athaliah. No doubt they carried a considerable party with them; but the Temple-worship continued, as

appears from the history of Zechariah (c. 20). Nor is the king taxed personally with idolatry.

20. stood above the people] Zechariah, the High-Priest, took up an elevated position, perhaps on the steps of the inner court, which was elevated above the outer court, where the people would be.

21. in the court of the house of the LORD] "Between the Altar and the Temple," or directly in front of the Temple porch, if it be this Zechariah of whom our Lord speaks (Matt. xxiii. 35). A horror of the iniquitous deed long possessed the Jews, who believed that the blood could not be effaced, but continued to bubble on the stones of the court, like blood newly shed, until the Temple was entered, just prior to its destruction, by Nebuzaradan.

22. the LORD look upon it and require it] Cp. Gen. ix. 5, xlii. 22; and contrast the words of Christ (Luke xxiii. 34), and of St. Stephen (Acts vii. 60). Zechariah's prayer was prophetic (see *rr.* 23, 25; Luke xi. 51).

23. On the unusual character of this expedition, see *marg. ref. note.*

- 24 all the spoil of them unto the king of <sup>1</sup>Damascus. For the army of the Syrians <sup>2</sup>came with a small company of men, and the LORD <sup>3</sup>delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they
- 25 <sup>4</sup>executed judgment against Joash. ¶ And when they were departed from him, (for they left him in great diseases,) <sup>5</sup>his own servants conspired against him for the blood of the <sup>6</sup>sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not
- 26 in the sepulchres of the kings. And these are they that conspired against him; <sup>7</sup>Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of <sup>8</sup>Shinnrith a Moabitess. Now concerning his sons, and the greatness of <sup>9</sup>the burdens laid upon him, and the <sup>10</sup>repairing of the house of God, behold, they are written in the <sup>11</sup>story of the book of the kings. <sup>12</sup>And Amaziah his son reigned in his stead.

- CHAP. 25. AMAZIAH <sup>1</sup>was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.
- 2 And he did <sup>2</sup>that which was right in the sight of the LORD, <sup>3</sup>but not with a perfect heart. <sup>4</sup>Now it came to pass, when the kingdom was <sup>5</sup>established to him, that he slew his servants that had
- 4 killed the king his father. But he slew not their children, but <sup>6</sup>did as it is written in the law in the book of Moses, where the LORD commanded, saying, <sup>7</sup>"The fathers shall not die for the children, neither shall the children die for the fathers, but every
- 5 man shall die for his own sin. ¶ Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them
- 6 from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could
- 6 handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of
- 7 silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not
- 8 with Israel, <sup>8</sup>to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath <sup>9</sup>power to help, and to cast
- 9 down. And Amaziah said to the man of God, But what shall

<sup>1</sup> Heb. Darmesek.<sup>3</sup> Or, Shower.<sup>5</sup> Or, commentary.<sup>2</sup> Or, Jozachar, 2 Kin. 12. 21.<sup>4</sup> Heb. founding.<sup>6</sup> Heb. conspired upon him.

24. they executed judgment against Joash] By defeating his army, slaying his nobles, and pressing on against Jerusalem, &c. (2 K. xii. 18 note).

27. the greatness of the burdens laid upon him] Or, "And the multitude of burdens uttered against him." "Burdens" (2 K. ix. 25 note) are prophetic denunciations of coming evil.

the repairing] See marg. rendering. Joash's repairs extended to the very base of the Temple building.

the story of the book of the kings] See Introduction to Chronicles, p. 447, n. 2.

XXV. This chapter is evidently taken to a large extent from the same document

as Kings (marg. ref. and notes). At the same time it contains large and important additions;—*c.f.* rr. 5-10, 13-16.

5. three hundred thousand] Asa's army had been nearly twice as numerous, amounting to 580,000 (xiv. 8). The diminution was due, in part, to wars (xxi. 8, 16, xxiv. 23, 24); in part, to the general decadence of the kingdom.

8. If the present text be regarded as sound, this passage must be taken ironically. But most recent commentators supply a second negative, and render—"But go thou alone, act, be strong for the battle—God shall then not make thee to fall."

<sup>2</sup> Lev. 20. 8.  
Deut. 32. 30.  
Isai. 30. 17.  
<sup>3</sup> Lev. 26. 25.  
Deut. 28. 25.  
<sup>4</sup> ch. 22. 8.  
Isai. 10. 5.  
<sup>5</sup> 2Kin. 12. 20.  
<sup>6</sup> ver. 21.

<sup>7</sup> 2Kin. 12. 18.<sup>8</sup> 2Kin. 12. 21.<sup>9</sup> 2 Kin. 11.  
1, &c.

<sup>10</sup> See 2 Kin.  
11. 4.  
ver. 11.  
<sup>11</sup> 2 Kin. 13.  
5, &c.

<sup>12</sup> Deut. 21. 16.  
2 Kin. 14. 6.  
Jer. 31. 30.  
Ezek. 18. 20.

<sup>13</sup> Num. 1. 3.<sup>14</sup> ch. 20. 6.

- <sup>a</sup> Prov. 10. 22. we do for the hundred talents which I have given to the <sup>1</sup>army of Israel? And the man of God answered, <sup>o</sup>The LORD is able
- 10 to give thee much more than this. Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go <sup>2</sup>home again: wherefore their anger was greatly kindled
- 11 against Judah, and they returned home <sup>3</sup>in great anger. ¶ And Amaziah strengthened himself, and led forth his people, and went to <sup>4</sup>the valley of salt, and smote of the children of Seir
- <sup>a</sup> 2 Kin. 14. 7. 12 ten thousand. And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they
- 13 all were broken in pieces. But <sup>4</sup>the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.
- 14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that <sup>4</sup>he brought the gods of the children of Seir, and set them up to be <sup>4</sup>his gods, and bowed down himself before them, and burned incense unto them.
- <sup>f</sup> See ch. 23. 23. <sup>a</sup> Ex. 20. 3, 5. 15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after <sup>4</sup>the gods of the people, which <sup>m</sup>could not
- <sup>f</sup> 1's. 96. 5. <sup>m</sup> ver. 11. 16 deliver their own people out of thine hand? And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath <sup>6</sup>determined to destroy thee, because thou hast done
- <sup>a</sup> 18 Sam. 2. 25. <sup>o</sup> 2 Kin. 14. 8, 9, &c. 17 this, and hast not hearkened unto my counsel. ¶ Then <sup>o</sup>Amaziah king of Judah took advice, and sent to Joash, the son of Jehohaz, the son of Jehu, king of Israel, saying, Come, let
- 18 us see one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The <sup>6</sup>thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by <sup>7</sup>a wild
- 19 beast that *was* in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou,

<sup>1</sup> Heb. *band*.<sup>2</sup> Heb. *to their place*.<sup>3</sup> Heb. *in heat of anger*.<sup>4</sup> Heb. *the sons of the band*.<sup>5</sup> Heb. *counselled*.<sup>6</sup> Or, *furze bush*, or, *thorn*.<sup>7</sup> Heb. *a beast of the field*.

10. Such a dismissal could not fail to arouse great indignation. The Israelites would suppose themselves dismissed because their good faith was suspected. On the consequences of their indignation, see v. 13.

11. *the children of Seir* [i.e. the Edomites (marg. ref. h.).

12. *the top of the rock*] Rather, "the height of *Selah*" (or, *Petra*), near which the battle was probably fought. On the cruel features of the Edomite wars, see 1 K. xi. 15; Ezek. xxv. 12; Obad. 14.

13. To revenge the insult (v. 10), the troops of Joash proceeded southwards and ravaged all the Jewish towns and villages between the Israelitish frontier and Beth-

horon. This invasion probably took place while Amaziah was still in Edom.

14. The practice of carrying off the images of the gods from a conquered country, or city, as trophies of victory, was common among the nations of the East. Sometimes as with the Romans, the object was worship, especially when the gods were previously among those of the conquering country, and the images had the reputation of peculiar sanctity.

16. *Art thou made of the king's counsel?*] A subtle irony:—"Have I made thee one of my council? If not, what entitles thee to offer thy advice?"

For the fulfilment of the prophecy, see vv. 22-24, 27.

- 20 and Judah with thee? But Amaziah would not hear; for <sup>1</sup>it came of God, that he might deliver them into the hand of <sup>2</sup>their enemies, because they <sup>3</sup>sought after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, 22 which *belongeth* to Judah. And Judah was <sup>4</sup>put to the worse 23 before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of <sup>5</sup>Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate 24 of Ephraim to <sup>6</sup>the corner gate, four hundred cubits. And *he* took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria. 25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. 26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel? 27 Now after the time that Amaziah did turn away <sup>7</sup>from following the LORD they <sup>8</sup>made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and 28 slew him there. And they brought him upon horses, and buried him with his fathers in the city of <sup>9</sup>Judah.
- CHAP. 26. THEN all the people of Judah took <sup>10</sup>Uzziah, who was sixteen years old, and made him king in the room of his father 2 Amaziah. He built Eloth, and restored it to Judah, after that 3 the king slept with his fathers. Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. 4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did. And <sup>11</sup>he sought God in the days of Zechariah, who <sup>12</sup>had understanding <sup>13</sup>in the visions of God: and as long as he sought the LORD, God made him to 6 prosper. And he went forth and <sup>14</sup>warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities <sup>15</sup>about Ashdod, and among 7 the Philistines. And God helped him against <sup>16</sup>the Philistines, and against the Arabians that dwelt in Gur-baal, and the

<sup>1</sup> 1 Kin. 12. 15.  
ch. 22. 7.

<sup>2</sup> ver. 14.

<sup>7</sup> See ch. 21.  
17.  
& 22. 1, 6.

<sup>9</sup> 2 Kin. 14. 17.

<sup>10</sup> 2 Kin. 14.  
21, 22.  
& 15. 1, &c.

<sup>11</sup> See ch. 24.  
2.  
<sup>12</sup> Gen. 41. 15.  
Dan. 1. 17.  
& 2. 19.  
& 10. 1.  
<sup>13</sup> Isai. 14. 29.

<sup>16</sup> ch. 21. 16.

<sup>1</sup> Heb. *smitten*.

<sup>2</sup> Heb. *the gate of it that looketh*.

<sup>3</sup> Heb. *from after*.

<sup>4</sup> Heb. *conspired a conspiracy*.

<sup>5</sup> That is, *The city of David*, as it is 2 Kin. 14. 20.

<sup>6</sup> Or, *Azariah*.

<sup>7</sup> Heb. *in the seeing of God*.

<sup>8</sup> Or, *in the country of Ashdod*.

27. *after the time &c.*] The writer means that the violent death of Amaziah followed on his apostasy, not closely in point of time—for it must have been at least fifteen years after (v. 25)—nor as, humanly speaking, caused by it; but, in the way of a divine judgment, his death was a complete fulfilment of the prophecy of v. 16.

XXVI. Nearly the whole of this chapter is additional to the narrative in Kings (marg. ref.). It is not too much to say that we are indebted to Chronicles for our whole conception of the character of Uzziah, and for nearly our whole knowledge of the events of his reign.

1. *Uzziah*] This form of the name is found uniformly in Chronicles (except 1 Chr. iii.

12) and in the Prophets. The writer of Kings prefers the form Azariah. Uzziah has been regarded as a phonetic corruption of the real name used by the common people.

5. *who had understanding in the visions of God*] Another reading, supported by the LXX., and some ancient Versions, is:—“who instructed him in the fear of God.”

6. Uzziah's expedition was the natural sequel to the Edomite war of Amaziah (xxv. 11), which crushed the most formidable of all the tribes of the south. On Jabneh see Josh. xv. 11 note; and on Ashdod see Josh. xiii. 3 note.

7. On the Meunims or Maonites, see Judges x. 12 note.

<sup>1</sup> 2 Sam. 8. 2.  
ch. 17. 11.

<sup>2</sup> 2 Kin. 14. 13.  
Neh. 3. 13,  
19, 32.  
Zech. 14. 10.

<sup>h</sup> Dent. 32. 15.

<sup>i</sup> Dent. 8. 11.  
ch. 25. 19.

<sup>k</sup> So 2 Kin.

16. 12, 13.  
<sup>l</sup> 1 Chr. 6. 10.

8 Melunims. And the Ammonites <sup>1</sup> gave gifts to Uzziah: and his name <sup>1</sup> spread abroad *even* to the entering in of Egypt: for he <sup>9</sup> strengthened *himself* exceedingly. ¶ Moreover Uzziah built towers in Jerusalem at the <sup>2</sup> corner gate, and at the valley gate, <sup>10</sup> and at the turning of the wall, and <sup>2</sup> fortified them. Also he built towers in the desert, and <sup>3</sup> digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in <sup>11</sup> <sup>4</sup> Carmel: for he loved <sup>5</sup> husbandry. ¶ Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the <sup>12</sup> king's captains. The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred. <sup>13</sup> And under their hand *was* <sup>6</sup> an army, three hundred thousand and seven thousand and five hundred, that made war with <sup>14</sup> mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and <sup>7</sup> slings to cast stones. <sup>15</sup> And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name <sup>8</sup> spread far abroad; for he <sup>16</sup> was marvellously helped, till he was strong. ¶ But <sup>h</sup> when he was strong, his heart was <sup>1</sup> lifted up to *his* destruction: for he transgressed against the LORD his God, and <sup>k</sup> went into the temple of the LORD to burn incense upon the altar of incense. <sup>17</sup> And <sup>l</sup> Azariah the priest went in after him, and with him four-

<sup>1</sup> Heb. *went*.

<sup>2</sup> Or, *repaired*.

<sup>3</sup> Or, *cut out many cisterns*.

<sup>4</sup> Or, *Fruitful fields*.

<sup>5</sup> Heb. *ground*.

<sup>6</sup> Heb. *the power of an army*.

<sup>7</sup> Heb. *stones of slings*.

<sup>8</sup> Heb. *went forth*.

10. *he built towers in the desert*] Refuges for the flocks and the herdsmen in the wild pasture country on the borders of the Holy Land, especially towards the south and south-east.

*wells*] The marginal translation is preferable. Judæa depends largely for its water-supply on reservoirs in which the rain-fall is stored. These are generally cut in the natural rock, and covered at top.

*for he had much cattle, &c.*] Some prefer, "for he had much cattle there, and in the low country, and on the downs," with allusion to three pasture districts—(1) The "wilderness," or high tract to the south and south-east, extending from the western shores of the Dead Sea to the vicinity of Beersheba; (2) The "low country," or maritime plain on the west, between the hills of Judæa and the sea; and (3) The "downs," or rich grazing land beyond the Jordan, on the plateau of Gilead. Uzziah's possession of this last-named district must have been connected with the submission of the Ammonites (see r. 8).

*in the mountains, and in Carmel*] These terms describe Judæa Proper—the hilly tract between the low maritime plain on the one side, and the wilderness and Jordan valley on the other. By "Carmel" we must understand, not the mountain of that

name, which belonged to Samaria, but the cultivated portions of the Judean hill-tract (see margin).

13. Cp. xxv. 5. It will be seen that Uzziah had not added much to the military strength of the nation by his conquests. His army exceeds that of his father Amaziah by 7500 men only.

14. The sling was used in war by the Assyrians, the Egyptians, the Persians, the Greeks, Romans, and others. Its employment by the Benjamites appears from Judg. xx. 16, and by the ten tribes, a century before Uzziah, from 2 K. iii. 25.

15. Uzziah's engines seem to have corresponded respectively to the Roman *ballista* and *catapulta*. The *ballista*, which threw stones, was known to the Assyrians as early as the time of Sardanapalus I., the contemporary of Jehoshaphat. The catapult is not represented either on the Assyrian or the Egyptian sculptures. It would seem on the whole most probable that both kinds of engines were invented in Assyria and introduced from thence into Palestine.

16. *to his destruction*] Rather, "to do wickedly." Uzziah appears to have deliberately determined to invade the priest's office (marg. ref. m), thus repeating the sin of Korah, Dathan, and Abiram (Num. xvi. 1-35).

- 18 score priests of the LORD, *that were* valiant men : and they withstood Uzziah the king, and said unto him, *It*<sup>a</sup> *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the <sup>a</sup> priests the sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ; for thou hast trespassed ; neither *shall it be* for  
 19 thine honour from the LORD God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense : and while he was wroth with the priests, <sup>a</sup> the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence ; yea, himself <sup>a</sup> *hasted* also  
 21 to go out, because the LORD had smitten him. <sup>a</sup> And Uzziah the king was a leper unto the day of his death, and dwelt in a <sup>a</sup> *several house, being* a leper ; for he was cut off from the house of the LORD : and Jotham his son *was* over the king's house,  
 22 judging the people of the land. ¶ Now the rest of the acts of Uzziah, first and last, did <sup>a</sup> *Isaiah* the prophet, the son of Amoz,  
 23 write. <sup>a</sup> So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings ; for they said, *He is* a leper : and Jotham his son reigned in his stead.

CHAP. 27. JOTHAM <sup>a</sup> *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok. And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did : howbeit he entered not into the temple of the LORD. And <sup>a</sup> the people did yet corruptly. He built the high gate of the house of the LORD, and on the wall of  
 4 <sup>a</sup> Ophel he built much. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.  
 5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures

<sup>a</sup> Heb. free.<sup>a</sup> Or, *The tower*, ch. 33. 14. Neh. 3. 26.

20. Death was denounced by the Law against those who invaded the office of the priest ; and death had been the actual punishment of Korah and his company. Uzziah feared lest from him also the extreme penalty should be exacted, and therefore hastened to quit the sacred building where his bare presence was a capital crime.

21. *a several house*] See marg. ref. q note ; and cp. Ps. lxxxviii., which is supposed by some to refer to Uzziah.

22. *the acts of Uzziah... did Isaiah... write*] Most critics regard Isaiah as about 20 when Uzziah died. He must, then, have written his history of Uzziah's reign from documents and accounts of others, rather than from his own knowledge.

23. *in the field of the burial*] i.e. in the same piece of ground, but in a separate sepulchre. As the Law separated off the leper from his fellows during life (Lev. xiii. 46), so Jewish feeling required that he should remain separate even in death.

XXVII. This short chapter runs parallel

with 2 Kings (marg. ref.), and is taken mainly from the same source or sources which it amplifies.

3. Ophel was the name given to the long, narrowish, rounded spur or promontory, which intervenes between the central valley of Jerusalem (the Tyropæon) and the Kidron, or valley of Jehoshaphat. The anxiety of Uzziah and Jotham to fortify their territory indicates a fear of external attack, which at this time was probably felt mainly in connexion with Samaria and Syria (2 K. xv. 37 note). The faithless trust put in fortifications was rebuked by the prophets of the time (Hos. viii. 14 ; Isai. ii. 15).

5. The Ammonites, who had submitted to Uzziah (xxvi. 8), revolted against Jotham. This revolt he firmly repressed ; and, to punish it, he exacted a high rate of tribute for the three years following the termination of the war. The productiveness of the Ammonite country in grain, which is here indicated, has been remarked upon as extraordinary by modern travellers.

- of wheat, and ten thousand of barley. <sup>1</sup> So much did the children of Ammon pay unto him, both the second year, and the 6 third. So Jotham became mighty, because he <sup>2</sup> prepared his 7 ways before the LORD his God. ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in 8 the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen <sup>c2Kin.15.38.</sup> 9 years in Jerusalem. <sup>c</sup> And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.
- <sup>c2Kin.16.2.</sup> **CHAP. 28.** <sup>a</sup> AHIAZ <sup>a</sup> was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was right* in the sight of the LORD, like David his father: 2 for he walked in the ways of the kings of Israel, and made also 3 <sup>b</sup> molten images for <sup>c</sup> Baalim. Moreover he <sup>3</sup> burnt incense in <sup>d</sup> the valley of the son of Hinnom, and burnt <sup>e</sup> his children in the fire, after the abominations of the heathen whom the LORD had 4 cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under 5 every green tree. Wherefore <sup>f</sup> the LORD his God delivered him into the hand of the king of Syria; and they <sup>g</sup> smote him, and carried away a great multitude of them captives, and brought *them* to <sup>h</sup> Damascus. And he was also delivered into the hand of 6 the king of Israel, who smote him with a great slaughter. For <sup>i</sup> Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all <sup>j</sup> valiant men; 7 because they had forsaken the LORD God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* 8 <sup>k</sup> next to the king. And the children of Israel carried away captive of their <sup>l</sup> brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and 9 brought the spoil to Samaria. ¶ But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, <sup>k</sup> because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage 10 *that reacheth up unto heaven.* And now ye purpose to keep
- <sup>1</sup> Heb. *This*. <sup>2</sup> Or, *offered sacrifice*. <sup>3</sup> Heb. *sons of valour*.  
<sup>2</sup> Or, *established*. <sup>4</sup> Heb. *Darmesek*. <sup>6</sup> Heb. *the second to the king*.

XXVIII. This chapter is *supplemental* in character. The writer seems to assume that the narrative of Kings (marg. ref.) is known, and is mainly anxious to add points which the author of that narrative has omitted.

2. *images for Baalim*] Or, to serve as Baalim, i.e. as representatives of the different forms or characters of the chief Phœnician deity.

3. Cp. 2 K. xvi. 3 note.

4. *He sacrificed also &c.*] Cp. 2 K. xvi. 4.

5. The two battles here mentioned, one with Rezin (king of Syria), and the other with Pekah (king of Israel) are additions to the narrative of the writer of Kings (marg. ref. g). The events of the Syro-Israelite war were probably spread over several years.

6. The fearful loss here described may have been due to a complete defeat followed by panic.

7. Maaseiah was either an officer called "the king's son" (cp. 1 K. xxii. 26), or perhaps a son of Jotham, since Ahaz could hardly have had a son old enough to take part in the battle (cp. v. 1).

Elkanah, as "second to the king," was probably the chief of the royal counsellors.

9. Nothing more is known of this Oded. Cp. xv. 1.

*he went out before the host*] Rather, "He went out to meet the host," as the same phrase is translated in xv. 2.

*a rage that reacheth up to heaven*] i.e. not merely an exceedingly great and violent rage, but one that has displeased God.

10. *are there not with you...sins against the*

- under the children of Judah and Jerusalem for <sup>a</sup> bondmen and bondwomen unto you: *but are there* not with you, even with you.
- 11 sins against the LORD your God? Now hear me therefore, and deliver the captives again, which ye have taken captive of your
- 12 brethren: "for the fierce wrath of the LORD *is* upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai,
- 13 stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there*
- 14 *is* fierce wrath against Israel. So the armed men left the captives
- 15 and the spoil before the princes and all the congregation. And the men <sup>a</sup> which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and <sup>b</sup> gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, <sup>c</sup> the city of palm trees, to their brethren: then they returned to
- 16 Samaria. ¶ At that time did king Ahaz send unto the kings of
- 17 Assyria to help him. For again the Edomites had come and
- 18 smitten Judah, and carried away <sup>d</sup> captives. <sup>e</sup> The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they
- 19 dwelt there. For the LORD brought Judah low because of Ahaz king of Israel; for he <sup>f</sup> made Judah naked, and transgressed
- 20 sore against the LORD. And <sup>g</sup> Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not.

<sup>a</sup> Lev. 25.39, 42, 43, 46.

<sup>b</sup> Jam. 2. 13.

<sup>c</sup> ver. 12.

<sup>d</sup> 2 Kin. 6.22. Prov. 25. 21, 22.

Luke 6. 27.

Rom. 12. 20.

<sup>e</sup> Deut. 34. 3.

Judg. 1. 16.

<sup>f</sup> 2 Kin. 16.7.

<sup>g</sup> Ezek. 16.

27, 37.

<sup>h</sup> ch. 21. 2.

<sup>i</sup> Ex. 32. 25.

<sup>j</sup> 2 Kin. 15. 20.

& 16. 7, 8, 9.

<sup>1</sup> Heb. a captive<sup>ly</sup>.

LORD?] The ten tribes had fallen away from the true faith far more completely and more hopelessly than the two. It was not for them to press hard against their erring brothers, and aggravate their punishment.

12. "Ephraim" is used here in the generic sense so common in the Prophets, as synonymous with the ten tribes.

15. Jericho, which lies much farther from Samaria than many points of the territory of Judah, was perhaps selected because the captives had been carried off principally from this point; or because there may have been less danger of falling in with portions of Pekah's army on this than on the direct route.

17. The Edomites took advantage of the reverses of Ahaz, and were perhaps in league with Rezin (see 2 K. xvi. 6 note). The pitilessness of Edom, and her readiness to turn against Judah in any severe distress, is noticed and sternly rebuked by the Prophets (Am. i. 11; Ezek. xxxv. 5; Obad. 10-14, &c.).

18. Philistia also, eager to retaliate the blows she had received from Uzziah (xxvi. 6), seized her opportunity. Ajalon and Shocho were among the cities fortified by

Rehoboam (xi. 7, 10); Beth-shemesh (Josh. xv. 10) was famous as the scene of Amaziah's defeat (xxv. 21). Gimzo, which is not elsewhere mentioned in Scripture has been probably identified with the modern *Jimzu*, a large village about 2½ miles from *Ludd* (the ancient Lydda).

19. *Ahaz king of Israel*] An instance of the lax use of the word "Israel" (xii. 6, xxi. 2). It is simply equivalent to "king of Judah."

*he made Judah naked*] Lit. "he had caused licentiousness in Judah"—i.e. he had allowed Judah to break loose from all restraints of true religion, and to turn to any idolatry that they preferred (vv. 2-4). In this and in the following expression there is implied an apostasy resembling the unfaithfulness of a wife.

20. *Tilgath-pileser*] This form of the name is doubly corrupt. See the properly Hebraized form in 2 K. xv. 29.

*distressed him, but strengthened him not*] This statement, and that at the end of v. 21, is supplemental to, and not contradictory of, 2 K. xvi. 9. Here it is the writer's object to note that the material assistance rendered by Tiglath-pileser to Ahab, was no



- 21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto  
 22 the king of Assyria: but he helped him not. ¶ And in the time  
 of his distress did he trespass yet more against the LORD: this  
 \* See ch. 25. 11. 23 *is that* king Ahaz. For <sup>a</sup>he sacrificed unto the gods of <sup>1</sup>Damas-  
 cus, which smote him: and he said, Because the gods of the  
 kings of Syria help them, *therefore* will I sacrifice to them, that  
 \* Jer. 41, 17, 18. 24 they may help me. But they were the ruin of him, and of all  
 " See ch. 29. 3, 7. 24 Israel. And Ahaz gathered together the vessels of the house  
 of God, and cut in pieces the vessels of the house of God, "and  
 shut up the doors of the house of the LORD, and he made him  
 25 altars in every corner of Jerusalem. And in every several city  
 of Judah he made high places <sup>2</sup> to burn incense unto other gods,  
 \* 2 Kin. 16. 19, 20. 26 and provoked to anger the LORD God of his fathers. ¶ <sup>b</sup>Now  
 the rest of his acts and of all his ways, first and last, behold,  
 they *are* written in the book of the kings of Judah and Israel.  
 27 And Ahaz slept with his fathers, and they buried him in the  
 city, *even* in Jerusalem: but they brought him not into the  
 sepulchres of the kings of Israel: and Hezekiah his son reigned  
 in his stead.
- \* 2 Kin. 18. 1. CHAP. 29. HEZEKIAH "began to reign *when he was* five and  
 twenty years old, and he reigned nine and twenty years in  
 Jerusalem. And his mother's name *was* Abijah, the daughter  
 \* ch. 20. 5. 2 <sup>b</sup>of Zechariah. And he did *that which was* right in the sight of  
 3 the LORD, according to all that David his father had done. He  
 in the first year of his reign, in the first month, "opened the  
 \* See ch. 23. 21. ver. 7. 4 doors of the house of the LORD, and repaired them. And he  
 brought in the priests and the Levites, and gathered them  
 5 together into the east street, and said unto them, Hear me, ye  
 Levites, <sup>d</sup>sanctify now yourselves, and sanctify the house of the  
 \* 1 Chr. 15. 12. ch. 35. 6. 6 LORD God of your fathers, and carry forth the filthiness out of  
 the holy place. For our fathers have trespassed, and done *that*  
 which *was* evil in the eyes of the LORD our God, and have for-  
 \* Jer. 2. 27. Ezek. 8. 16. f ch. 23. 21. 7 saken him, and have "turned away their faces from the habita-  
 tion of the LORD, and <sup>3</sup>turned *their* backs. <sup>3</sup>Also they have

<sup>1</sup> Heb. *Durmeek*.<sup>2</sup> Or, *to offer*.<sup>3</sup> Heb. *given the neck*.

real "help" or "strength," but rather a cause of "distress."

23. His adoption of the Syrian gods, Hadacl, Rimmon, and others, as objects of worship, no doubt preceded the destruction of Damascus by the Assyrians (2 K. xvi. 9).

[*Israel*] i.e. "Judah;" so in r. 27. Cp. z. 13.

24. Cp. 2 K. xvi. 17 note. The Temple-worship was suspended, the lamps put out, and the doors shut, to prevent the priests from entering. The Jews still celebrate a yearly fast in commemoration of this time of affliction.

[*altars*] As the one Altar for sacrifice, which alone the Law allowed, symbolized the doctrine of one God, so these many altars spoke unmistakably of the all-embracing polytheism affected by Ahaz.

XXIX. The treatment of Hezekiah's reign by the author of Chronicles is in marked contrast with that followed in the

Book of Kings. The writer of Kings describes mainly civil affairs; the author of Chronicles gives a full account of Hezekiah's religious reformation. Chapters xxix.-xxxi. contain matter, therefore, which is almost wholly new.

3. By "the first month" is meant (cp. xxx. 2, 3) the month of Nisan, the first of the Jewish sacred year, not necessarily the first month of Hezekiah's reign.

4. *the east street*! Rather, some open space before the eastern gate of the outer Temple Court is intended.

5. *sanctify now yourselves*! Cp. marg. ref. Hezekiah follows David's example, knowing, probably, that the priests had in the preceding time of idolatry contracted many defilements.

The "filthiness," or "uncleanness" (r. 16), might consist, in part, of mere dust and dirt, in part, of idolatrous objects introduced by Ahaz before he finally shut up the Temple (2 K. xvi. 10-16).

- shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place  
 8 unto the God of Israel. Wherefore the <sup>7</sup>wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to <sup>7</sup>trouble, to astonishment, and to <sup>7</sup>hissing, as ye see with your  
 9 eyes. For, lo, <sup>7</sup>our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.  
 10 Now it is in mine heart to make <sup>7</sup>a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.  
 11 My sons, <sup>7</sup>be not now negligent: for the LORD hath <sup>7</sup>chosen you to stand before him, to serve him, and that ye should  
 12 minister unto him, and <sup>7</sup>burn incense. ¶Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of  
 13 Joah: and of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; <sup>7</sup>Zechariah, and Mattaniah: and of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun;  
 15 Shemaiah, and Uzziel. And they gathered their brethren, and <sup>7</sup>sanctified themselves, and came, according to the commandment of the king, <sup>7</sup>by the words of the LORD, <sup>7</sup>to cleanse the  
 16 house of the LORD. And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to  
 17 carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the  
 18 sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the  
 19 vessels thereof. Moreover all the vessels, which king Ahaz in his reign did <sup>7</sup>cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of  
 20 the LORD. ¶Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.  
 21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a <sup>7</sup>sin offering for the kingdom,

<sup>1</sup> Heb. commotion, Deut. 28. 23.

<sup>2</sup> Or, be not now deceived.

<sup>3</sup> Or, offer sacrifice.

<sup>4</sup> Or, in the business of the LORD, ch. 30. 12.

<sup>5</sup> ch. 24. 18.

<sup>6</sup> Jer. 18. 10

& 19. 8.

& 25. 9, 18.

& 29. 18.

<sup>7</sup> ch. 28. 5,

6, 8, 17.

<sup>8</sup> ch. 15. 12.

<sup>9</sup> Num. 3. 6.

& 8. 14.

& 18. 2, 0.

<sup>10</sup> ver. 5.

<sup>11</sup> 1Chr. 23. 28.

<sup>12</sup> ch. 28. 24.

<sup>13</sup> Lev. 4. 3, 14.

8. he hath delivered them to...hissing] See 1 K. ix. 8 note. It was an expression which Hezekiah might naturally use, for it had occurred in a prophecy of Micah (vi. 16), his contemporary and monitor (Jer. xxvi. 18, 19), which was probably uttered towards the close of the reign of Ahaz. In Jeremiah the phrase becomes common (marg. ref.).

12, 13. On the triple division of the Levites, see 1 Chr. xxiii. 6; and on the musical Levites, see 1 Chr. xxv. 1-6.

13. The descendants of Elizaphan—a grandson of Kohath (Ex. vi. 22), and chief of the Kohathites at the time of the census in the Wilderness (Num. iii. 30)—appear at

all times to have formed a distinct branch of the Kohathites with special privileges (1 Chr. xv. 8).

15. by the words of the LORD] Rather, as suggested in the margin, "According to the commandment of the king in the business (or matters) of the Lord."

16. The "inner part" means here, not the Holy of Holies in particular, but the interior generally. The priests alone might enter the Temple building. The Levites might penetrate no further than the inner court.

21. Hezekiah commenced his restoration of the Jehovah-worship with an unusually comprehensive Sin-offering, embracing the

- and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.
- 22 So they killed the bullocks, and the priests received the blood, and <sup>a</sup>sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.
- 23 And they brought <sup>1</sup>forth the he goats for the sin offering before the king and the congregation; and they laid their <sup>2</sup>hands upon
- 24 them: and the priests killed them, and they made reconciliation with their blood upon the altar, <sup>3</sup>to make an atonement for all Israel: for the king commanded *that* the burnt offering and the
- <sup>4</sup>sin offering *should be made* for all Israel. <sup>5</sup>And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, <sup>6</sup>according to the commandment of David, and of <sup>7</sup>Gad the king's seer, and Nathan the prophet: <sup>8</sup>for so was
- 26 the commandment <sup>2</sup>of the LORD <sup>3</sup>by his prophets. And the Levites stood with the instruments <sup>2</sup>of David, and the priests
- 27 with <sup>a</sup>the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And <sup>4</sup>when the burnt offering began, <sup>5</sup>the song of the LORD began *also* with the trumpets, and
- 28 with the <sup>6</sup>instruments *ordained* by David king of Israel. And all the congregation worshipped, and the <sup>6</sup>singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering
- 29 was finished. And when they had made an end of offering, <sup>6</sup>the king and all that were <sup>7</sup>present with him bowed themselves,
- 30 and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.
- 31 ¶ Then Hezekiah answered and said, Now ye have <sup>8</sup>consecrated yourselves unto the LORD, come near and bring sacrifices and <sup>a</sup>thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many

<sup>d</sup> Lev. 7. 12

<sup>1</sup> Heb. *near*.

<sup>2</sup> Heb. *by the hand of the LORD*.

<sup>3</sup> Heb. *by the hand of*.

<sup>4</sup> Heb. *in the time*.

<sup>5</sup> Heb. *hands of instruments*.

<sup>6</sup> Heb. *song*.

<sup>7</sup> Heb. *found*.

<sup>8</sup> Or, *filled your hand*, c*l*.

13. 9.

four chief kinds of sacrificial animals, and seven animals of each kind: he intended to atone for the sins, both conscious and unconscious, of the king, the priests, the people of Judah, and the people of Israel. After the completion of these expiatory rites, he proceeded to the offering of the Burnt-offering (v. 27).

23. *the he goats for the sin offering*] Rather, "the he goats of the sin offering"—that portion of the Sin offering which had been reserved to the last.

24. *all Israel*] Hezekiah aimed at reuniting once more the whole people of Israel, if not into a single state, yet, at any rate, into a single religious communion. The northern kingdom was in a condition approaching to anarchy. The end was evidently approaching. Hoshea, the king contemporary with Hezekiah (2 K. xviii. 1), ruled, not as an independent monarch, but as an Assyrian feudatory (do. xvii. 3). Under these circumstances Hezekiah designed to invite the re-

volted tribes to return, if not to their old temporal, at least to their old spiritual, allegiance (xxx. 5-10). In order, therefore, to prepare the way for this return, he included "all Israel" in the expiatory sacrifice, by which he prefaced his restoration of the old worship.

27. All had hitherto been preparatory. Now Hezekiah gave orders that "*the burnt offering*"—i.e. the daily morning sacrifice—should be offered upon the Brazen Altar in front of the porch, thus restoring and re-instituting the regular Temple-service. A burst of music gave notice to the people of the moment when the old worship recommenced.

31. Hezekiah addresses, not the priests, but the congregation:—"Now that by the atoning sacrifice which has been offered for you, you are consecrated once more to be a holy people to the Lord, approach with confidence and offer your free-will offerings as of old."

32 as were of a free heart burnt offerings. And the number of the burnt offerings, which the congregation brought, was three-score and ten bullocks, an hundred rams, and two hundred  
 33 lambs: all these were for a burnt offering to the LORD. And the consecrated things were six hundred oxen and three thousand  
 34 sheep. But the priests were too few, so that they could not slay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.  
 35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in  
 36 order. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

**CHAP. 30.** AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manassah, that they should come to the house of the LORD at Jerusalem, to keep the passover unto  
 2 the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the  
 3 passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together  
 4 to Jerusalem. And the thing pleased the king and all the  
 5 congregation. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in  
 6 such sort as it was written. ¶ So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you,  
 7 that are escaped out of the hand of the kings of Assyria. And

e ch. 35. 11.

f ch. 30. 3.

g Ps. 7. 10.

h Lev. 3. 16.

i Num. 15. 5,

7, 10.

a Num. 9.

10, 11.

b Ex. 12. 6, 18.

c ch. 29. 34.

d Jer. 4. 1.

Joel 2. 13.

e 2 Kin. 15.

19, 29.

1 Heb. strengthened them.

2 Heb. was right in the eyes of the king.

3 Heb. from the hand.

*burnt offerings*] The term thus translated is applied especially to those victims which were to be wholly consumed upon the Altar. In the "sacrifices," or Peace offerings generally, and the "thank offerings"—a particular kind of Peace offering (Lev. vii. 12)—the greater part of the victim belonged to, and was consumed by, the worshipper. Hence, to offer "burnt offerings," was indicative of a "free heart."

34. *the Levites were more upright &c.*] See marg. ref. Urijah, the High-Priest, had participated to some extent in the impieties of Ahaz (2 K. xvi. 10-16). He and many of the priests may, therefore, have looked coldly on the reforming zeal of Hezekiah.

XXX. 1. Cp. xxix. 24 note.

2. *in the second month*] Hezekiah and his counsellors considered that the permission of the Law (see marg. ref.) might, under the circumstances, be extended to the whole people. It had been found impossible to complete the cleansing of the Temple till

the fourteenth day of the first month was past (xxix. 17). It was, therefore, determined to defer it to the 14th of the second month, which allowed time for the priests generally to purify themselves, and for proclamation of the festival to be made throughout all Israel.

3. *at that time*] i.e. in the first month, at the time of the events mentioned in ch. xxix.

5. *they had not done it &c.*] Some prefer, "they had not kept it in full numbers, as it was written"—i.e. "they (the Israelites of the northern kingdom) had not (for some while) kept the Passover in full numbers, as the Law required."

6. *the posts went*] The bearers of the letters were probably the "runners" who formed a portion of the king's body-guard (2 K. x. 25 note).

*the kings of Assyria*] Pul, Tiglath-pileser, and Shalmaneser may all be referred to in this passage (cp. marg. ref. and 2 K. xvii. 3). The passage by no means implies that

/ Ezek. 20. 18.

p ch. 29. 8

A Deut. 10. 16.

f ch. 29. 10.

k Ps. 106. 46.

l Ex. 31. 6.

m Isai. 53. 7.

n ch. 36. 16.

o So ch. 11.

16.

p ver. 18, 21.

q Phil. 2. 13.

r ch. 29. 25.

r ch. 23. 24.

s ch. 29. 31.

be not ye <sup>s</sup>like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore <sup>8</sup>gave them up to desolation, as ye see. Now <sup>1</sup>be ye not <sup>a</sup>stiff-necked, as your fathers *were*, but <sup>2</sup>yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, <sup>4</sup>that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children *shall find* <sup>k</sup>compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* <sup>l</sup>gracious and merciful, and will not turn away *his* face from you, if ye <sup>m</sup>return unto him. ¶ So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but <sup>n</sup>they laughed them to scorn, and mocked them. Nevertheless <sup>o</sup>divers of Asher and Manasseh and of Zebulun <sup>p</sup>humbled themselves, and came to Jerusalem. Also in Judah <sup>q</sup>the hand of God was to give them one heart to do the commandment of the king and of the princes, <sup>r</sup>by the word of the LORD. ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the <sup>s</sup>altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were <sup>t</sup>ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. And they stood in <sup>u</sup>their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

<sup>1</sup> Heb. *harden not your necks.*

<sup>2</sup> Heb. *give the hand*: See 1 Chr. 29. 24. Ezra 10. 19.

<sup>3</sup> Heb. *their standing.*

the fall of Samaria and final captivity of the Israelites had as yet taken place.

10. Ephraim and Manasseh are mentioned as the two tribes nearest to Judah, Zebulun as one of the furthest off.

11. Cp. v. 18. Hence five of the ten tribes certainly sent representatives. Two—Reuben and Gad—were in Captivity. One—Dan—was absorbed into Judah. Simeon and Naphtali, which alone remained, seem to have been more than ordinarily idolatrous (xxxiv. 6).

14. The continuance of the idolatrous altars to this time shows that Hezekiah had been more anxious to construct than to destroy, to establish the Jehovah-worship than to root out idolatry. Now, however, that the more important work was done, the Temple open, and the daily service restored, attention could be turned to the secondary object of removing from the city all traces of the late apostasy.

15. The laggart priests and Levites, who from want of zeal for the Jehovah-worship, or from actual inclination to idolatry, had neglected to purify themselves (v. 3 and marg. ref.), were now shamed by the general ardour, and sanctified themselves for the Paschal festival.

and brought in the burnt offerings] Received them, i.e. from the offerers at the doors of the inner court, and took them up to the Brazen Altar in front of the porch. No part of the Burnt offerings was ever taken inside the Temple building.

16. *after their manner*] According to the Mishna, the custom was for the priests to stand in two rows extending from the Altar to the outer court, where the people were assembled. As each offerer slew his lamb the blood was caught in a basin, which was handed to the nearest priest, who passed it on to his neighbour, and he to the next; the blood was thus conveyed to the Altar, at the base of which it was thrown by the last priest in the row. While basins full of blood were thus passed up, empty basins were passed down in a constant succession, so that there was no pause or delay.

*which they received of the hand of the Levites*] Ordinarily, the blood was received at the hand of the offerer. But the greater number of the Israelites (v. 17) who had come to keep the feast were involved in some ceremonial or moral defilement, from which there had not been time for them to purify themselves. On account of this uncleanness, they did not slay their own

- 17 For *there were* many in the congregation that were not sanctified: *therefore* the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify them
- 18 unto the LORD. For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, *yet* did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD
- 19 pardon every one *that* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not cleansed according to
- 20 the purification of the sanctuary. And the LORD hearkened to Hezekiah, and healed the people. ¶ And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud
- 22 instruments unto the LORD. And Hezekiah spake comfortably unto all the Levites *that* taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and *making* confession to the LORD God
- 23 of their fathers. ¶ And the whole assembly took counsel to keep other seven days: and they kept other seven days with
- 24 gladness. For Hezekiah king of Judah *did* give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified
- 25 themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation *that* came out of Israel, and the strangers that came out of the land of Israel,
- 26 and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David
- 27 king of Israel *there was* not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, *even* unto heaven.
- CHAP. 31.** NOW when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed

<sup>1</sup> Heb. *found*.

<sup>2</sup> Heb. *instruments of strength*.

<sup>3</sup> Heb. *to the heart of all*,

*Ac. Isai. 40. 2.*

<sup>4</sup> Heb. *lifted up*, or, *offered*.

<sup>5</sup> Heb. *the habitation of his holiness*, Ps. 68. 5.

<sup>6</sup> Heb. *found*.

<sup>7</sup> Heb. *statues*, ch. 30. 14.

<sup>8</sup> Heb. *until to make an end*.

lambs, but delegated the office to the Levites.

22. The "knowledge" intended is perhaps chiefly ritualistic and musical—such knowledge as enabled them to conduct the service of the Sanctuary satisfactorily.

*they did eat throughout the feast*] Lit. "they did eat the feast;" i.e. "they kept the Feast," which was essentially kept by the eating of unleavened bread. The Levites kept the Feast during the full term appointed for it, never failing in their duties, but taking their part day after day, both in the sacrifice of the victims and in singing praises to God.

23. *to keep other seven days*] This was a voluntary addition to the requirements of

the Law—the fruit and sign of the abounding zeal which characterised the time. Hezekiah and the princes probably proposed it to the people, and presented them with sacrificial animals.

25. *the strangers*] See xv. 9 note.

26. *since the time of Solomon*] Cp. vii. 8-10.

XXXI. 1. Jerusalem had been cleansed (xxx. 14); now the land had to be purged. Hezekiah therefore gave his sanction to a popular movement directed as much against the "high places" which had been maintained since the times of the patriarchs, as against the remnants of the Baal-worship, or the innovations of Ahaz. See 2 K. xviii. 4 note. The invasion of the northern king-

<sup>a</sup> 1 Chr. 23. 6.  
& 24. 1.

<sup>c</sup> 1 Chr. 23.  
30, 31.

<sup>d</sup> Num. 23,  
& 29.

<sup>e</sup> Num. 18.  
<sup>f</sup> &c.  
<sup>g</sup> Mal. 2. 7.

<sup>h</sup> Ex. 22. 29.  
Neh. 13. 12.

<sup>i</sup> Lev. 27. 30.  
Deut. 14. 28.

them all. Then all the children of Israel returned, every man  
2 to his possession, into their own cities. ¶ And Hezekiah  
appointed <sup>b</sup>the courses of the priests and the Levites after their  
courses, every man according to his service, the priests and  
Levites <sup>c</sup>for burnt offerings and for peace offerings, to minister,  
and to give thanks, and to praise in the gates of the tents of  
3 the LORD. He appointed also the king's portion of his substance  
for the burnt offerings, *to wit*, for the morning and evening burnt  
offerings, and the burnt offerings for the sabbaths, and for the  
new moons, and for the set feasts, as *it is* written in the <sup>d</sup>law  
4 of the LORD. ¶ Moreover he commanded the people that dwelt  
in Jerusalem to give the <sup>e</sup>portion of the priests and the Levites,  
5 that they might be encouraged in <sup>f</sup>the law of the LORD. And  
as soon as the commandment <sup>g</sup>came abroad, the children of Israel  
brought in abundance <sup>h</sup>the firstfruits of corn, wine, and oil, and  
<sup>i</sup>honey, and of all the increase of the field; and the tithe of all  
6 things brought they in abundantly. And concerning the children  
of Israel and Judah, that dwelt in the cities of Judah, they also  
brought in the tithe of oxen and sheep, and the <sup>i</sup>tithe of holy  
things which were consecrated unto the LORD their God, and  
7 laid them <sup>j</sup>by heaps. In the third month they began to lay the  
foundation of the heaps, and finished them in the seventh month.  
8 And when Hezekiah and the princes came and saw the heaps,  
9 they blessed the LORD, and his people Israel. Then Hezekiah  
questioned with the priests and the Levites concerning the heaps.

<sup>1</sup> Heb. *take forth*.

<sup>2</sup> Or, *dates*.

<sup>3</sup> Heb. *heaps, heaps*.

dom "Ephraim and Manasseh" by a tumultuous crowd from the southern one, and the success which attended the movement, can only be explained by the state of weakness into which the northern kingdom had fallen (see note on xxix. 24).

2. *the tents*] Lit. "the camps." The Temple is called the "camp of Jehovah" by an apt metaphor: the square enclosure, with its gates and stations, its guards and porters, its reliefs, its orderly arrangement, and the tabernacle, or tent, of the great commander in the midst, very much resembled a camp.

3. *the king's portion*] Amid the general neglect of the observances commanded by the Law, the tithe system had naturally fallen into disuse. Hezekiah revived it; and, to encourage the people to give what was due, cheerfully set the example of paying the full proportion from his own considerable possessions (cp. xxxii. 28, 29). His tithe was, it seems, specially devoted to the purposes mentioned in this verse (cp. marg. ref.). There were needed for these purposes in the course of the year nearly 1100 lambs, 113 bullocks, 37 rams, and 30 goats, besides vast quantities of flour, oil, and wine for the accompanying Meat and Drink offerings.

4. *that they might be encouraged &c.*] i.e. to devote themselves wholly to their proper work, the service of the Sanctuary and the teaching of God's Law (xvii. 7-9), and not engage in secular occupations. Cp. Neh. xiii. 10-14.

5. *honey*] See marg. It is doubtful whether bee-honey was liable to first-fruits. The sort here intended may therefore be that which, according to Josephus, was manufactured from dates.

6. By "the children of Israel" in r. 5, seem to be intended the inhabitants of Jerusalem only (see r. 4); by "the children of Israel and Judah that dwelt in the cities of Judah" in this verse, seem to be meant the Jews of the country districts and the Israelites who dwelt among them (xxx. 25). Of these two classes, the first brought both first-fruits and tithes of *all things*; while the others, who had not been included in the command (r. 4), brought in first-fruits and paid the tithe of sheep and oxen only, and of the things which they had vowed to God.

7. *the third month*] Cp. xxix. 3, xxx. 2, 13. The events hitherto described—the destruction of the high-places, the re-appointment of the courses, and the re-establishment of the tithes—followed so closely upon the Passover, that a month had not elapsed from the conclusion of the Feast before the gifts began to pour in. In the seventh month the harvest was completed; and the last tithes and first-fruits of the year would naturally come in then.

9. "Hezekiah questioned" in order to know whether the ministering priests and Levites had had their maintenance out of the tithes, and whether the accumulation which he saw was clear surplus.

- 10 And Azariah the chief priest of the house of Zadok answered him, and said, 'Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store. ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*, and brought in the offerings and the tithes and the dedicated things faithfully: <sup>1</sup>over which Cononiah the Levite *was* ruler, and <sup>2</sup>Shimei his brother *was* the next. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ishmaiah, and Mahath, and Bonaiah, *were* overseers <sup>3</sup>under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Innah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. 15 And <sup>4</sup>next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in <sup>5</sup>the cities of the priests, in their <sup>6</sup>set office, to give to their brethren by courses, as well to the great as to the small: beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; both to the genealogy of the priests by the house of their fathers, and the Levites <sup>7</sup>from twenty years old and upward, in their charges by their courses; and to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their <sup>8</sup>set office they sanctified themselves in holiness: also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city,

<sup>1</sup> Mal. 3. 10.<sup>2</sup> Neh. 13. 13.<sup>3</sup> Josh. 21. 9.<sup>4</sup> 1 Chr. 23. 24, 27.<sup>5</sup> Lev. 25. 31. Num. 35. 2.<sup>1</sup> Or, storehouses.<sup>2</sup> Heb. at his hand.<sup>3</sup> Or, trust.<sup>4</sup> Heb. at the hand.<sup>5</sup> Or, trust, 1 Chr. 9. 22.

10. If this Azariah was the same as he who resisted Uzziah (xxvi. 17-20), he must have held his office at least 33 years. Cp. xxvii. 1, xxviii. 1.

*the LORD hath blessed his people*] i.e. God has made the harvest unusually abundant, and hence the great amount of tithes and first-fruits.

14. *the porter toward the east*] i.e. the chief door-keeper at the east gate, where the proper number of the porters was six (1 Chr. xxvi. 17).

*the most holy things*] The Sin-offerings and Trespass-offerings (Lev. vi. 25, vii. 1-6).

15. *the cities of the priests*] i.e. the Levitical cities (cp. marg. ref.). Of these, some had gone to decay, while others, as Libnah and Beth-shemesh (xxi. 10, xxviii. 18), had been lost, so that the original number, thirteen, was now, apparently, reduced to six.

*in their set office*] Rather, as in marg. These six Levites were stationed at the Levitical cities, with the trust following committed to them.

16. *beside their genealogy of males, &c.*] Some translate—"Excepting the list of males," &c. i.e. they distributed to all the members of the priestly families, excepting

to those who at the time were performing the duties of their office at Jerusalem. These persons no doubt obtained their share at the Temple itself.

17. *both to the genealogy of the priests &c.*] Some prefer—"And as for the list of the priests, it was according to the houses of their fathers, and that of the Levites was from twenty years," &c. The writer states the nature of the lists which guided the officers who made the distributions. Three lists are enumerated—one of the priests made out according to families; one of the Levites, including all above 20 years of age (see marg. ref.), and made out according to courses; and a third (i.e. 18) of the priestly and Levitical families.

18. *and to the genealogy of all their little ones, &c.*] Or, "And as to the list of all their little ones, their wives, their sons, and their daughters, it extended to the whole body; for they dealt with the holy things faithfully."

19. The country priests and Levites are here distinguished from those who dwelt in the towns. The writer means to note that not even were they neglected.



<sup>a</sup> ver. 12, 13,  
11, 15.

<sup>r</sup> 2 Kin. 20. 3.

<sup>a</sup> Isai. 30. 1,  
&c.

<sup>b</sup> Isai. 22. 9,  
10.

<sup>c</sup> ch. 25. 23.

<sup>d</sup> 2 Sam. 5. 9.

<sup>1</sup> Kin. 9. 15.

<sup>c</sup> Deut. 31. 6.  
<sup>f</sup> ch. 20. 15.

<sup>u</sup> 2 Kin. 6. 16.

<sup>h</sup> Jer. 17. 6.

<sup>1</sup> John 4. 4.

<sup>i</sup> ch. 13. 12.

Rom. 8. 31.

<sup>2</sup> Kin. 18. 17.

<sup>2</sup> Kin. 18. 10.

the men that were <sup>a</sup>expressed by name, to give portions to all the males among the priests, and to all that were reckoned by 20 genealogies among the Levites. ¶ And thus did Hezekiah throughout all Judah, and <sup>r</sup>wrought that which was good and 21 right and truth before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

CHAP. 32. AFTER <sup>a</sup>these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought <sup>1</sup>to win them 2 for himself. And when Hezekiah saw that Sennacherib was 3 come, and that <sup>2</sup>he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they 4 did help him. So there was gathered much people together, who stopped all the fountains, and the brook that <sup>3</sup>ran through the midst of the land, saying, Why should the kings of Assyria come, 5 and find much water? Also <sup>b</sup>he strengthened himself, <sup>c</sup>and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired <sup>d</sup>Millo in the 6 city of David, and made <sup>e</sup>darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and <sup>f</sup>spake 7 comfortably to them, saying, <sup>g</sup>Be strong and courageous, <sup>h</sup>be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for <sup>i</sup>there be more with us than with 8 him: with him is an <sup>h</sup>arm of flesh; but <sup>i</sup>with us *is* the LORD our God to help us, and to fight our battles. And the people <sup>j</sup>rested themselves upon the words of Hezekiah king of Judah. 9 ¶ <sup>k</sup>After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself* laid *siege* against Iachish, and all his <sup>7</sup>power with him,) unto Hezekiah king of Judah, and unto 10 all Judah that *were* at Jerusalem, saying, <sup>l</sup>Thus saith Senna-

<sup>1</sup> Heb. to break them up.

<sup>2</sup> Heb. his face was to war.

<sup>3</sup> Heb. overflowed.

<sup>4</sup> Or, swords, or, weapons.

<sup>5</sup> Heb. spake to their heart,

ch. 30. 22. Isai. 40. 2.

<sup>6</sup> Heb. leaned.

<sup>7</sup> Heb. dominion.

XXXII. 1. *the establishment thereof*] Lit. "the faithfulness thereof"—or, in other words, "after these things had been faithfully accomplished."

Verses 1-8 form a passage supplementary to 2 K. xviii. 13-16.

3. *to stop the waters &c.*] Cp. v. 30. Hezekiah's object was probably twofold—to hide the springs outside the city in order to distress the Assyrians, and to convey their water underground into the city, in order to increase his own supply during the siege.

4. The "brook" intended is probably not the Kidron, but the natural water-course of the Gihon, which ran down the Tyropœon valley (cp. 1 K. i. 3 note).

5. The breaches in the wall of Jerusalem were not entirely due to the old hostility of Joash (marg. ref.); but may have been caused either by neglect and carelessness in the reign of Ahaz (ch. xxviii.), or by the

simple process of natural decay. Hezekiah pulled down houses for the purpose of his repairs (Isai. xxii. 10).

On Millo, see marg. ref. notes.

6. *the street of the gate &c.*] Or, "the square at the gate" (cp. xxix. 4 note). The gate intended is probably that of Ephraim (xxv. 23)—the great northern gate, opposite the "Camp of the Assyrians"—represented by the modern Damascus gate.

7. On the language, cp. the marg. ref.; for details, see Isai. xxii. 5-13, xxix. 3.

8. The faith, which Hezekiah's words express, presently wavered, died away, and was succeeded by despair and submission (cp. 2 K. xviii. 14-16 notes).

9-22 The author of Chronicles compresses into thirteen verses the history which occupies in Kings a chapter and a half (2 K. xviii. 17, xix.; where see notes).

10. *in the siege*] Perhaps "in straitness" (cp. Jer. xix. 9). Jerusalem is thought by

- cherib king of Assyria, Whereon do ye trust, that ye abide 'in  
 11 the siege in Jerusalem? Doth not Hezekiah persuade you to  
 give over yourselves to die by famine and by thirst, saying,  
 "The LORD our God shall deliver us out of the hand of the king  
 12 of Assyria? "Hath not the same Hezekiah taken away his  
 high places and his altars, and commanded Judah and Jeru-  
 salem, saying, Ye shall worship before one altar, and burn  
 13 incense upon it? Know ye not what I and my fathers have  
 done unto all the people of *other* lands? <sup>a</sup>were the gods of the  
 nations of those lands any ways able to deliver their lands out  
 14 of mine hand? Who *was there* among all the gods of those  
 nations that my fathers utterly destroyed, that could deliver  
 his people out of mine hand, that your God should be able to  
 15 deliver you out of mine hand? Now therefore <sup>b</sup>let not Heze-  
 kiah deceive you, nor persuade you on this manner, neither yet  
 believe him: for no god of any nation or kingdom was able to  
 deliver his people out of mine hand, and out of the hand of my  
 fathers: how much less shall your God deliver you out of mine  
 16 hand? And his servants spake yet *more* against the LORD God,  
 17 and against his servant Hezekiah. ¶ <sup>c</sup>He wrote also letters to  
 rail on the LORD God of Israel, and to speak against him, say-  
 ing, "As the gods of the nations of *other* lands have not delivered  
 their people out of mine hand, so shall not the God of Hezekiah  
 18 deliver his people out of mine hand. "Then they cried with a  
 loud voice in the Jews' speech unto the people of Jerusalem  
 "that *were* on the wall, to affright them, and to trouble them;  
 19 that they might take the city. And they spake against the God  
 of Jerusalem, as against the gods of the people of the earth,  
 20 *which were* "the work of the hands of man. ¶ <sup>d</sup>And for this cause  
 Hezekiah the king, and <sup>e</sup>the prophet Isaiah the son of Amoz,  
 21 prayed and cried to heaven. <sup>f</sup>And the LORD sent an angel,  
 which cut off all the mighty men of valour, and the leaders and  
 captains in the camp of the king of Assyria. So he returned  
 with shame of face to his own land. And when he was come  
 into the house of his god, they that came forth of his own bowels  
 22 <sup>g</sup>slew him there with the sword. Thus the LORD saved Hezekiah  
 and the inhabitants of Jerusalem from the hand of Sennacherib  
 the king of Assyria, and from the hand of all *other*, and guided  
 23 them on every side. And many brought gifts unto the LORD  
 to Jerusalem, and <sup>h</sup>presents to Hezekiah king of Judah: so  
 that he was <sup>i</sup>magnified in the sight of all nations from thence-  
 24 forth. ¶ <sup>j</sup>In those days Hezekiah was sick to the death, and  
 prayed unto the LORD: and he spake unto him, and he <sup>k</sup>gave  
 25 him a sign. But Hezekiah <sup>l</sup>rendered not again according to

<sup>1</sup> Or, in the strong hold.<sup>2</sup> Heb. made him full.<sup>3</sup> Heb. precious things.<sup>4</sup> Or, wrought a miracle for him.<sup>m</sup> 2 Kin. 18.<sup>30.</sup><sup>n</sup> 2 Kin. 18.<sup>22.</sup><sup>o</sup> 2 Kin. 18. 33.<sup>31, 35.</sup><sup>p</sup> 2 Kin. 18. 30.<sup>q</sup> 2 Kin. 19. 9.<sup>r</sup> 2 Kin. 19. 12.<sup>s</sup> 2 Kin. 18. 29.<sup>t</sup> 2 Kin. 18.<sup>26, 27, 28.</sup><sup>u</sup> 2 Kin. 19. 14.<sup>v</sup> 2 Kin. 19. 15.<sup>w</sup> 2 Kin. 19.<sup>2, 4.</sup><sup>x</sup> 2 Kin. 19.<sup>35, &c.</sup><sup>a</sup> ch. 17. 5.<sup>b</sup> ch. 1. 1.<sup>c</sup> 2 Kin. 20. 1.<sup>d</sup> Isai. 38. 1.<sup>e</sup> Ps. 110. 12.

some to have been not so much besieged at this time, as distressed and straitened for supplies, because the Assyrians were masters of the open country.

13. *fathers*] i.e. "predecessors." Sennacherib really belonged to a dynasty that had only furnished one king before himself.

22. *guided them* &c.] A slight alteration of the existing text gives the sense—"gave them rest round about;" a common expression in Chronicles (xv. 15, xx. 30).

24. Cp. 2 K. xx. and notes. The "sign" is not (as in marg.) the miraculous cure, but the going back of the shadow on the dial of Ahaz (see r. 31).

25. *his heart was lifted up*] Cp. marg. ref. Hezekiah's pride was shown in his unnecessarily exhibiting his treasures to the ambassadors from Babylon (see 2 K. xx. 13).

*there was wrath upon him*] Cp. 2 K. xx. 17, 18.

<sup>c</sup> ch. 26. 10.  
<sup>d</sup> Hab. 2. 4.  
<sup>e</sup> ch. 24. 18.  
<sup>f</sup> Jer. 20. 18, 19.

<sup>g</sup> 2 Kin. 20. 10.

<sup>h</sup> 1 Chr. 29. 12.

<sup>i</sup> Is. 22. 9. 11.

<sup>j</sup> 2 Kin. 20. 12.

<sup>k</sup> Isai. 30. 1.

<sup>l</sup> Deut. 8. 2.

<sup>m</sup> Isai. 30, & 37, & 38, & 39.

<sup>n</sup> 2 Kin. 18, & 10, & 20.

<sup>o</sup> 2 Kin. 20. 21.

<sup>p</sup> Prov. 10. 7.

<sup>q</sup> 2 Kin. 21.

<sup>r</sup> 1. & c.

<sup>s</sup> Deut. 18. 9.

<sup>t</sup> 2 Chr. 28. 3.

<sup>u</sup> 2 Kin. 18. 4.

<sup>v</sup> ch. 30. 14.

<sup>w</sup> 31. 1.

<sup>x</sup> 32. 12.

<sup>y</sup> Deut. 16. 21.

<sup>z</sup> Deut. 17. 3.

<sup>aa</sup> Deut. 12. 11.

<sup>ab</sup> 1 Kin. 8. 29.

<sup>ac</sup> & 9. 3.

<sup>ad</sup> ch. 6. 6.

<sup>ae</sup> & 7. 16.

<sup>af</sup> ch. 4. 9.

<sup>ag</sup> Lev. 18. 21.

<sup>ah</sup> Deut. 18. 10.

<sup>ai</sup> 2 Kin. 23. 10.

<sup>aj</sup> ch. 28. 3.

<sup>ak</sup> Ezek. 23. 37.

<sup>al</sup> 39.

<sup>am</sup> Deut. 18. 10.

<sup>an</sup> 11.

the benefit *done* unto him; for <sup>e</sup>his heart was lifted up: <sup>f</sup>therefore there was wrath upon him, and upon Judah and Jerusalem. <sup>g</sup>Notwithstanding Hezekiah humbled himself for <sup>h</sup>the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them <sup>i</sup>in the days of Hezekiah. ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of <sup>j</sup>pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. Moreover he provided him cities, and possessions of flocks and herds in abundance: for <sup>k</sup>God had given him substance very much. <sup>l</sup>This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit in *the business* of the <sup>m</sup>ambassadors of the princes of Babylon, who <sup>n</sup>sent unto him to enquire of the wonder that was *done* in the land, God left him, to <sup>o</sup>try him, that he might know all *that was* in his heart. ¶ Now the rest of the acts of Hezekiah, and his <sup>p</sup>goodness, behold, they are written in <sup>q</sup>the vision of Isaiah the prophet, the son of Amoz, and in the <sup>r</sup>book of the kings of Judah and Israel. <sup>s</sup>And Hezekiah slept with his fathers, and they buried him in the <sup>t</sup>chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him <sup>u</sup>honour at his death. And Manasseh his son reigned in his stead.

**CHAP. 33. MANASSEH** <sup>v</sup>*was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: but did <sup>w</sup>that *which was* evil in the sight of the LORD, like unto the <sup>x</sup>abominations of the heathen, whom the LORD had cast out <sup>y</sup>before the children of Israel. For <sup>z</sup>he built again the high places which Hezekiah his father had <sup>aa</sup>broken down, and he reared up altars for Baalim, and <sup>ab</sup>made groves, and worshipped <sup>ac</sup>all the host of heaven, and served them. Also he built altars in the house of the LORD, whereof the LORD had said, <sup>ad</sup>In Jerusalem shall my name be for ever. And he built altars for all the host of heaven <sup>ae</sup>in the two courts of the house of the LORD. <sup>af</sup>And he caused his children to pass through the fire in the valley of the son of Hinnom: <sup>ag</sup>also he observed times, and

<sup>1</sup> Heb. *the lifting up*.

<sup>2</sup> Heb. *instruments of desire*.

<sup>3</sup> Heb. *interpreters*.

<sup>4</sup> Heb. *kindnesses*.

<sup>5</sup> Or, *highest*.

<sup>6</sup> Heb. *he returned and built*.

26. *Hezekiah humbled himself*] Perhaps this is the self-humiliation of which Jeremiah speaks (marg. ref.) as following on a certain prophecy uttered by Micah. The prophecy (iii. 12) is by some referred to the earlier part of the reign of Hezekiah; but there is nothing to show that it was not delivered about this time.

30. See r. 3 note. Either then or afterwards, Hezekiah conducted the water of this spring by an underground channel down the Tyropæon valley to a pool or reservoir (marg. ref.).

32. *and in the book*] The “and” is not in the original. The meaning is, that the acts were recorded in the prophecy of Isaiah, which formed a part of the compilation

known as “The Book of the Kings of Judah and Israel.” See Introduction, p. 447.

33. *the chiefest of the sepulchres*] Most modern commentators render—“*on the ascent to the sepulchres*,” but some think that an excavation above all the other tombs,—in the same repository, but at a higher level (see marg.)—is intended. The catacomb of David was full; and the later princes had sepulchres quite distinct from the old burial-place (see xxxiii. 20; 2 K. xxi. 18, 26, xxiii. 30).

XXXIII. Cp. reff. and notes. The author of Chronicles differs chiefly from Kings in additions (see 2 K. xxi. 17 note). The central part of this chapter (rr. 11–19) is almost entirely new matter.

- used enchantments, and used witchcraft, and <sup>a</sup>dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And <sup>b</sup>he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In <sup>c</sup>this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: "neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.
- 9 ¶ So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken.
- 11 <sup>d</sup>Wherefore the LORD brought upon them the captains of the host <sup>e</sup>of the king of Assyria, which took Manasseh among the thorns, and <sup>f</sup>bound him with <sup>g</sup>fetters, and carried him to Babilon. And when he was in affliction, he besought the LORD his God, and <sup>h</sup>humbled himself greatly before the God of his fathers, and prayed unto him: and he was <sup>i</sup>intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh <sup>j</sup>knew that the LORD he <sup>k</sup>was God. ¶ Now after this he built a wall without the city of David, on the west side of <sup>l</sup>Gihon, in the valley, even to the entering in at the fish gate, and compassed <sup>m</sup>about <sup>n</sup>Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away <sup>o</sup>the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast <sup>p</sup>them out of the city. And he repaired the altar of the LORD, and sacrificed thereon peace offerings and <sup>q</sup>thank offerings, and commanded Judah to serve the LORD God of Israel.
- 17 <sup>r</sup>Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only. ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of <sup>s</sup>the

<sup>a</sup> 2 Kin. 21. 6.<sup>b</sup> 2 Kin. 21. 7.<sup>c</sup> Ps. 132. 14.<sup>d</sup> 2 Sam. 7. 10.<sup>e</sup> Deut. 28. 36.<sup>f</sup> Job 36. 8.<sup>g</sup> Ps. 107. 10, 11.<sup>h</sup> 1 Pet. 5. 6.<sup>i</sup> 1 Chr. 5. 20<sup>j</sup> Ezr. 8. 23.<sup>k</sup> Ps. 9. 16.<sup>l</sup> Dan. 4. 25.<sup>m</sup> 1 Kin. 1. 33.<sup>n</sup> ch. 27. 3.<sup>o</sup> ver. 3, 5, 7.<sup>p</sup> Lev. 7. 12.<sup>q</sup> ch. 32. 12.<sup>r</sup> 1 Sam. 9. 9.<sup>1</sup> Heb. which were the king's.<sup>2</sup> Or, chains.<sup>3</sup> Or, The tower.

7. the idol] i.e. the Asherah (2 K. xxi. 7 note), which receives here (and in Ezek. viii. 3, 5) the somewhat unusual name of *semel*, which some regard as a proper name, and compare with the Greek *Σεμέλη*.

11. The Assyrian monuments contain no record of this expedition; but there can be little doubt that it fell into the reign of Esarhaddon (2 K. xix. 37 note), who reigned at least thirteen years. Esarhaddon mentions Manasseh among his tributaries; and he was the only king of Assyria who, from time to time, held his court at Babylon.

among the thorns] Translate—"with rings;" and see 2 K. xix. 28 note.

14. Rather, "he built the outer wall of the city of David on the west of Gihon-in-the-valley." The wall intended seems to have been that towards the north-east, which ran from the vicinity of the modern Damascus gate across the valley of Gihon,

to the "fish-gate" at the north-east corner of the "city of David."

We may gather from this verse that, late in his reign, Manasseh revolted from the Assyrians, and made preparations to resist them if they should attack him. Assyria began to decline in power about B.C. 647, and from that time her outlying provinces would naturally begin to fall off. Manasseh reigned till B.C. 642.

17. Cp. 2 K. xxi. 2, xviii. 4 notes.

18. The "prayer of Manasseh," preserved to us in some MSS. of the LXX., has no claim to be considered the genuine utterance of the Jewish king. It is the composition of a Hellenistic Jew, well acquainted with the Septuagint, writing at a time probably not much anterior to the Christian era.

the words of the seers that spake to him] See 2 K. xxi. 11-15.

- seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel. His prayer also, and *how God* was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are written* among the sayings of the seers. So Manassoh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead. Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did *that which was evil* in the sight of the LORD, as did Manassoh his father: for Amon sacrificed unto all the carved images which Manassoh his father had made, and served them; and humbled not himself before the LORD, as Manassoh his father had humbled himself; but Amon trespassed more and more. And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.
- CHAP. 34. JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did *that which was right* in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manassoh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when

<sup>1</sup> Or, *Hosai*.<sup>2</sup> Heb. *multiplied trespass*.<sup>3</sup> Or, *sun images*.<sup>4</sup> Heb. *face of the graces*.<sup>5</sup> Or, *man*.

in the book of the kings of Israel] The writer of Chronicles usually speaks of "the book of the kings of Judah and Israel" (or "Israel and Judah"). Here he designates the same compilation by a more compendious title, without (apparently) any special reason for the change. Cp. xx. 34.

19. the seers] Most moderns adopt the translation given in the margin of the Authorised Version, making Hosai (or rather, Chozai) a proper name. The point is a doubtful one.

XXXIV. Cp. the parallel history of 2 K. xxii. and xxiii. 1-30 notes; the writer here being more full on the celebration of the Passover. The only approach to a discrepancy between the two narratives is with respect to the time of the religious reformation, which the writer of Chronicles distinctly places before, the author of Kings after, the repair of the Temple. The best

explanation seems to be, that the author of Kings has departed from the chronological order, to which he makes no profession of adhering.

3. he began to purge Judah] Jeremiah's first prophecies (Jer. ii. and iii.) appear to have been coincident with Josiah's earlier efforts to uproot idolatry, and must have greatly strengthened his hands.

4. the images] Marg. *sun-images*. See Lev. xxvi. 30 note.

6. The power of Assyria being now (n.c. 629-624) greatly weakened, if not completely broken, Josiah aimed not merely at a religious reformation, but at a restoration of the kingdom to its ancient limits (2 K. xxiii. 19 note).

with their mattocks &c.] Or "in their desolate places" (cp. Ps. cix. 10). Another reading gives the sense, "he proved their houses round about."

- he had broken down the altars and the groves, and had <sup>a</sup>beaten the graven images <sup>1</sup>into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.
- 8 ¶ Now <sup>1</sup>in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz
- 9 the recorder, to repair the house of the LORD his God. And when they came to Hilkiyah the high priest, they delivered <sup>k</sup>the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and
- 10 Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in
- 11 the house of the LORD, to repair and amend the house: even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and <sup>2</sup>to floor the houses which the kings of
- 12 Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the
- 13 Levites, all that could skill of instruments of musick. Also they were over the bearers of burdons, and were overseers of all that wrought the work in any manner of service: <sup>1</sup>and of the Levites
- 14 there were scribes, and officers, and porters. ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest <sup>m</sup>found a book of the law of the LORD
- 15 given <sup>3</sup>by Moses. And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the
- 16 LORD. And Hilkiyah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed <sup>4</sup>to thy ser-
- 17 vants, they do it. And they have <sup>5</sup>gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.
- 18 Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read <sup>6</sup>it before the
- 19 king. And it came to pass, when the king had heard the words
- 20 of the law, that he rent his clothes. And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and <sup>7</sup>Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the
- 21 king's, saying, Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of

<sup>1</sup> Heb. to make powder.<sup>4</sup> Heb. to the hand of.<sup>6</sup> Heb. in it.<sup>2</sup> Or, to suffer.<sup>5</sup> Heb. poured out, or,<sup>7</sup> Or, Achbor, 2 Kin. 22.<sup>3</sup> Heb. by the hand of.

melted.

12.

11. The "houses" intended are either the "chambers" which surrounded the Temple on three sides (1 K. vi. 5), or out-buildings attached to the courts. The "kings of Judah" intended are, no doubt, Manasseh and Amon.

13. *of the Levites there were scribes*] Hitherto the word "scribe" has never been used to designate a class (cp. 1 K. iv. 3). But here an order of scribes, forming a distinct division of the Levitical body, has been instituted. The class itself probably origi-

nated in the reign of Hezekiah (cp. Prov. xxv. 1); and it is probably to the rise of this class that we are indebted for the preservation of so many prophecies belonging to Hezekiah's time, while the works of almost all previous Prophets—Ahijah, Iddo, She-maiah, Jehu, the son of Hanani, and probably many others—have perished.

21. *for them that are left in Israel and in Judah*] Cp. the words in Kings (2 K. xxii. 13). In both records the intention is to show that the king regarded the ten tribes

<sup>a</sup> Deut. 9. 21.<sup>2</sup> 2 Kin. 22. 3.<sup>k</sup> See 2 Kin. 12. 4, &c.<sup>1</sup> 1 Chr. 23. 4, 5.<sup>m</sup> 2 Kin. 22. 8, &c.

- the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.
- 22 ¶ And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of <sup>1</sup>Tikvath, the son of <sup>1</sup>Hasrah, keeper of the <sup>2</sup>wardrobe; (now she dwelt in Jerusalem <sup>3</sup>in the college:) and they spake to her to that effect. And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.
- 29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, <sup>4</sup>great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.
- 31 And the king stood in <sup>5</sup>his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were <sup>6</sup>present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the <sup>7</sup>abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. <sup>8</sup>And all his days

<sup>1</sup> Or, *Harhas*.<sup>2</sup> Heb. *garments*.<sup>3</sup> Or, *in the school*, or, *in the second part*.<sup>4</sup> Heb. *from great even to small*.<sup>5</sup> Heb. *found*.

as being under his care, no less than the two.

30. The writer has characteristically substituted "Levites" for the "prophets" of 2 K. xxiii. 2. No doubt Josiah was accompanied by priests, Prophets, and Levites, but the writer of Kings thought it enough to mention the two former, and merged the Levites in the mass of the people. The writer of Chronicles, on the other hand, thinks the presence of Levites too important

to be omitted, and as the Prophets could be but few in number, passes them over.

32. *and Benjamin*] It is scarcely possible that the text here can be sound. "Benjamin" is never put in contrast with "Jerusalem," but always with Judah. The reading may be corrected from the parallel passage 2 K. xxiii. 3; "And he caused all those that were present in Jerusalem to stand to the covenant."

33. *all his days they departed not*] This

they departed not <sup>1</sup>from following the LORD, the God of their fathers.

**CHAP. 35.** MOREOVER "Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the <sup>b</sup>fourteenth <sup>2</sup>day of the first month. And he set the priests in their <sup>c</sup>charges, and <sup>d</sup>encouraged them to the service of the house of the LORD, <sup>3</sup>and said unto the Levites <sup>e</sup>that taught all Israel, which were holy unto the LORD, <sup>f</sup>Put the holy ark <sup>g</sup>in the house which Solomon the son of David king of Israel did build; <sup>h</sup>it shall not be a burden upon your shoulders: serve now the LORD your God, <sup>4</sup>and his people Israel, and prepare yourselves by the <sup>i</sup>houses of your fathers, after your courses, according to the <sup>k</sup>writing of David king of Israel, and according to the <sup>l</sup>writing of Solomon <sup>5</sup>his son. And <sup>m</sup>stand in the holy place according to the divisions of <sup>n</sup>the families of the fathers of your brethren <sup>o</sup>the people, <sup>6</sup>and after the division of the families of the Levites. No kill the passover, and <sup>p</sup>sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand <sup>7</sup>of Moses. ¶ And Josiah <sup>q</sup>gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand <sup>8</sup>bullocks: these were of the king's substance. And his princes <sup>r</sup>gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand <sup>9</sup>and six hundred small cattle, and three hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, <sup>s</sup>gave unto the Levites for passover offerings five thousand small cattle, and <sup>10</sup>five hundred oxen. ¶ So the service was prepared, and the priests <sup>t</sup>stood in their place, and the Levites in their courses, <sup>11</sup>according to the king's commandment. And they killed the passover, and the priests <sup>u</sup>sprinkled the blood from their hands, <sup>12</sup>and the Levites <sup>v</sup>flayed them. And they removed the burnt offerings, that they might give according to the divisions of the

<sup>a</sup> 2 Kin. 23. 21, 22.  
<sup>b</sup> Ex. 12. 6.  
<sup>c</sup> Ezra 6. 19.  
<sup>d</sup> ch. 23. 18.  
<sup>e</sup> Ezra 6. 18.  
<sup>f</sup> ch. 29. 5, 11.  
<sup>g</sup> Deut. 33. 10.  
<sup>h</sup> ch. 30. 22.  
<sup>i</sup> Mal. 2. 7.  
<sup>j</sup> See ch. 34. 14.  
<sup>k</sup> ch. 5. 7.  
<sup>l</sup> 1 Chr. 23. 26.  
<sup>m</sup> 1 Chr. 9. 10.  
<sup>n</sup> 1 Chr. 23. & 24, 25, & 26.  
<sup>o</sup> ch. 8. 14.  
<sup>p</sup> Ps. 134. 1.  
<sup>q</sup> ch. 29. 5, 15.  
<sup>r</sup> & 30. 3, 15.  
<sup>s</sup> Ezra 6. 20.  
<sup>t</sup> ch. 30. 24.

<sup>u</sup> Ezra 6. 18.  
<sup>v</sup> ch. 29. 22.  
<sup>w</sup> See ch. 29. 34.

<sup>1</sup> Heb. from after.

<sup>2</sup> Heb. the house of the fathers.

<sup>3</sup> Heb. the sons of the people.

<sup>4</sup> Heb. offered.

<sup>5</sup> Heb. offered.

<sup>6</sup> Heb. offered.

must be understood in the letter rather than in the spirit. There was no open idolatry in the reign of Josiah, but the reformation was seeming rather than real, superficial rather than searching and complete (cp. marg. ref.).

**XXXV. 3.** Put the holy ark &c.] The Ark of the Covenant may have been temporarily removed from the Holy of Holies while Josiah effected necessary repairs.

it shall not be a burden upon your shoulders] The removing and replacing the Ark Josiah means "shall not henceforth be your duty. The Ark shall remain undisturbed in the Holy of Holies. You shall return to your old employments, to the service of God and the instruction of the people."

5. The sense of this verse probably is:—"So divide yourselves that, for every distinct family among the people who come to the Passover, there shall be a portion of a Levitical family to minister."

6. prepare your brethren, &c.] i.e. "as you minister to your brethren the people, by killing and flaying their offerings and handing the blood to the priests, instruct them how they are to eat the Passover acceptably." It is implied that many would be ignorant of the requirements of the Law.

7-11. See marg. ref. and note.

8. his princes] i.e. his ecclesiastical princes, the chief men of the priests and Levites. For the poor families of their own order the leading priests furnished both Passover-cattle and cattle for Thank-offerings. The chief Levites acted similarly towards the poor Levitical families.

12. they removed the burnt offerings] They separated from the paschal lambs those parts which were to be burnt on the Altar. These parts they gave to the offerers, who took them up to the Altar and handed them to the officiating priests.



\* Lev. 3. 2.

\* Ex. 12. 8, 9.  
Deut. 16. 7.  
\* 1 Sam. 2.  
13, 14, 15.

\* 1 Chr. 25.  
1, &c.  
\* 1 Chr. 9.  
17, 18.  
& 26. 14, &c.

\* Ex. 12. 15.  
& 13. 6.  
ch. 30. 21.  
\* 2 Kin. 23.  
22, 23.

\* 2 Kin. 23. 20.  
Jer. 46. 2.

\* So 1 Kin.  
22. 30.

- families of the people, to offer unto the LORD, as it is written \* in the book of Moses. And so *did they* with the oxen. And they 'roasted the passover with fire according to the ordinance: but the *other* holy offerings \* sod they in pots, and in caldrons, and in pans, and *divided them* speedily among all the people. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.
- 15 And the singers the sons of Asaph *were* in their <sup>2</sup> place, according to the \* commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters <sup>3</sup> waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. And the children of Israel that were <sup>4</sup> present kept the passover at that time, and the feast of \* unleavened bread seven days. ¶ And "there was no pass-over like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.
- 19 In the eighteenth year of the reign of Josiah was this passover kept. ¶ <sup>5</sup> After all this, when Josiah had prepared the <sup>6</sup> temple, Necho king of Egypt came up to fight against Charchomish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against <sup>6</sup> the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me,*
- 22 that he destroy thee not. Nevertheless Josiah would not turn his face from him, but <sup>7</sup> disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.
- 23 And the archers shot at king Josiah; and the king said to his

<sup>1</sup> Heb. made them run.

<sup>2</sup> Heb. station.

<sup>3</sup> Heb. found.

<sup>4</sup> Heb. house.

<sup>5</sup> Heb. the house of my war.

15. *they might not depart*] The singers and porters remained at their posts, while other Levites sacrificed for them and brought them their share of the lambs.

20. *After all this*] i.e. thirteen years after, B.C. 608. See 2 K. xxiii. 28, 29 notes.

21. *the house wherewith I have war*] Necho viewed Babylon as the successor and representative of Assyria—the hereditary enemy of Egypt—and he means that he is merely continuing an old hostility with which Josiah has nothing to do. No doubt the Assyrian and Egyptian armies had often passed up and down Syria by the coast route, without approaching Jerusalem, or even touching the soil of Judæa.

*God commanded me to make haste: forbear thee from meddling with God*] These are remarkable words in the mouth of a heathen; but ancient inscriptions show that the Egyptian kings, in a certain sense, acknow-

ledged a single supreme god, and considered their actions to be inspired by him. [e.g. The god T'm (cp. the name of his city, Pithom, Ex. i. 11 note) was worshipped as *ankh*, "the living One" (cp. "Jehovah").] Hence Necho merely expressed himself as Egyptian kings were in the habit of doing.

22. *disguised himself*] Cp. marg. ref. But most modern critics are dissatisfied with this sense in this place, and prefer to render "equipped himself;" or—with the LXX.—adopt another reading, and render "took courage."

*the words of Necho from the mouth of God*] The author apparently regarded Necho's words as actually prophetic—a warning to which Josiah ought to have listened—sent him by God to make him pause—though not spoken by divine inspiration, or in consequence of any supernatural revelation of the Divine will to the Egyptian king.

- 24 servants, Have me away; for I am sore<sup>1</sup> wounded. <sup>d</sup>His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried <sup>2</sup>in one of the sepulchres of his fathers. And <sup>e</sup>all Judah and Jerusalem mourned for Josiah. <sup>f</sup>Zechariah 12. 11.
- 25 And Jeremiah <sup>g</sup>lamented for Josiah: and <sup>h</sup>all the singing men and the singing women spake of Josiah in their lamentations to this day, <sup>i</sup>and made them an ordinance in Israel: and, behold, <sup>j</sup>Lament. 4. 20. <sup>k</sup>See Matt. 9. 23. <sup>l</sup>Jer. 22. 29.
- 26 they <sup>m</sup>are written in the lamentations. ¶ Now the rest of the acts of Josiah, and his <sup>n</sup>goodness, according to *that which was written*
- 27 in the law of the LORD, and his deeds, first and last, behold, they <sup>o</sup>are written in the book of the kings of Israel and Judah.
- CHAP. 36.** THEN <sup>p</sup>the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. <sup>q</sup>2 Kin. 23. 30, &c.
- 2 Jehoahaz <sup>r</sup>was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And the king of Egypt <sup>s</sup>put him down at Jerusalem, and <sup>t</sup>condemned the land in an hundred talents of silver and a talent of gold.
- 4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
- 5 ¶ <sup>u</sup>Jehoiakim <sup>v</sup>was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that*
- 6 *which was evil in the sight of the LORD his God.* <sup>w</sup>Against him came up Nebuchadnezzar king of Babylon, and bound him in
- 7 <sup>x</sup>fetters, to <sup>y</sup>carry him to Babylon. <sup>z</sup>Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and
- 8 put them in his temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they <sup>aa</sup>are written in the book of the kings of Israel and Judah: and <sup>ab</sup>Jehoiachin his son reigned
- 9 in his stead. ¶ <sup>ac</sup>Jehoiachin <sup>ad</sup>was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: <sup>ae</sup>2 Kin. 24. 18.

<sup>1</sup> Heb. *made sick*, 1 Kin. 52. 31.

<sup>2</sup> Or, *among the sepulchres*.

<sup>3</sup> Heb. *kindnesses*.

<sup>4</sup> Heb. *removed him*.

<sup>5</sup> Heb. *waileted*.

<sup>6</sup> Or, *chains*.

<sup>7</sup> Or, *Jeremiah*, 1 Chr. 3.

<sup>8</sup> Or, *Coniah*, Jer. 22. 24.

Cp. the "prophecy" of Caiaphas, John xi. 51.

24. The fate of Josiah was unprecedented. No king of Judah had, up to this time, fallen in battle. None had left his land at the mercy of a foreign conqueror. Hence the extraordinary character of the mourning (cp. Zech. xii. 11-14).

25. Some find Jeremiah's lament in the entire Book of Lamentations; others in a part of it (ch. iv.). But most critics are of opinion that the lament is lost. Days of calamity were commemorated by lamentations on their anniversaries, and this among the number. The "Book of Dirges" was a collection of such poems which once existed but is now lost.

*and made them an ordinance* Rather, "and they made them an ordinance," they i.e. who had authority to do so, not the minstrels.

XXXV. The narrative runs parallel with 2 Kings (marg. ref.) as far as r. 13. The writer then omits the events following,

and substitutes a sketch in which the moral and didactic element preponderates over the historical.

7. *in his temple* Cp. "the house of his god" (Dan. i. 2). Nebuchadnezzar's inscriptions show him to have been the especial votary of Merodach, the Babylonian Mars. His temple, which the Greeks called the temple of Belus, was one of the most magnificent buildings in Babylon. Its ruins still remain in the vast mound, called *Babil*, which is the loftiest and most imposing of the "heaps" that mark the site of the ancient city.

8. *his abominations which he did* See Jer. vii. 9, 30, 31, xix. 3-13, xxv. 1 &c.; Jehoiakim appears to have restored all the idolatries which Josiah his father had swept away.

9. *eight years old* Rather, eighteen (see marg. ref.). Jehoiachin had several wives and (apparently) at least one child (Jer. xxii. 28), when, three months later, he was carried captive to Babylon.

2 Kin. 24.  
10-17.  
Dan. 1. 1, 2.  
& 5. 2.  
Jer. 37. 1.  
2 Kin. 24.  
18.  
Jer. 52. 1, &c.

Jer. 52. 3.  
Ezek. 17. 12,  
13.  
2 Kin. 17.  
14.

Jer. 25. 3, 4.  
& 35. 15.  
& 44. 4.

Jer. 5. 12, 13.  
Prov. 1. 25,  
30.

Jer. 32. 3.  
& 38. 6.  
Matt. 23. 31.  
Ps. 74. 1.  
& 79. 5.

Dent. 28. 49.  
2 Kin. 25. 1,  
&c.

Ezra 9. 7.  
Ps. 74. 20.  
& 79. 2, 3.

2 Kin. 25.  
13, &c.

2 Kin. 25. 9.  
Ps. 74. 6, 7.  
& 79. 1, 7.

2 Kin. 25. 11.  
Jer. 27. 7.

10 and he did *that which was* evil in the sight of the LORD. And  
when the year was expired, king Nebuchadnezzar sent, and  
brought him to Babylon, with the goodly vessels of the house  
of the LORD, and made Zedekiah his brother king over Judah  
and Jerusalem. ¶ Zedekiah was one and twenty years old when  
he began to reign, and reigned eleven years in Jerusalem. And  
he did *that which was* evil in the sight of the LORD his God, and  
humbled not himself before Jeremiah the prophet speaking from  
the mouth of the LORD. And he also rebelled against king  
Nebuchadnezzar, who had made him swear by God: but he  
stiffened his neck, and hardened his heart from turning unto  
the LORD God of Israel. ¶ Moreover all the chief of the priests,  
and the people, transgressed very much after all the abomina-  
tions of the heathen; and polluted the house of the LORD which  
he had hallowed in Jerusalem. And the LORD God of their  
fathers sent to them by his messengers, rising up betimes, and  
sending; because he had compassion on his people, and on his  
dwelling place: but they mocked the messengers of God, and  
despised his words, and misused his prophets, until the wrath  
of the LORD arose against his people, till there was no remedy.  
¶ Therefore he brought upon them the king of the Chaldees, who  
slew their young men with the sword in the house of their  
sanctuary, and had no compassion upon young man or maiden,  
old man, or him that stooped for age: he gave them all into his  
hand. And all the vessels of the house of God, great and  
small, and the treasures of the house of the LORD, and the trea-  
sures of the king, and of his princes; all these he brought to  
Babylon. And they burnt the house of God, and brake down  
the wall of Jerusalem, and burnt all the palaces thereof with  
fire, and destroyed all the goodly vessels thereof. And they  
brought them that had escaped from the sword carried away to Babylon:  
where they were servants to him and his sons until the reign of  
the kingdom of Persia: to fulfil the word of the LORD by the

<sup>1</sup> Heb. *at the return of the year.*

<sup>2</sup> Heb. *vessels of desire.*

<sup>3</sup> Or, *Muttaniah, his father's*

*brother,* 2 Kin. 21. 17.

<sup>4</sup> Heb. *by the hand of his messengers.*

<sup>5</sup> That is, *continually and*

*carefully.*

<sup>6</sup> Heb. *healing.*

<sup>7</sup> Heb. *the remainder from the sword.*

10. *when the year was expired*] Lit. as in the margin, i.e. at the return of the season for military expeditions. The expedition against Jehoiakim took place probably late in the autumn of one year, that against Jehoiachin early in the spring of the next.

Strictly speaking, Zedekiah was uncle to Jehoiachin, being the youngest of the sons of Josiah (marg. note and ref.). He was nearly of the same age with Jehoiachin, and is called here his "brother" (cp. Gen. xiv. 14).

12. On Zedekiah's character, see 2 K. xxiv. 19 note.

13. The oath of allegiance was taken when he was first installed in his kingdom. On Zedekiah's sin in breaking his oath, see Ezek. xvii. 18-20, xxi. 25.

14. *polluted the house of the LORD*] Towards the close of Zedekiah's reign idolatrous rites of several different kinds were intruded into the sacred precincts of the Temple (cp. Ezek. viii. 10-16).

16. *misused his prophets*] Rather, "scoffed at his prophets." The allusion is to verbal mockery, not to persecution.

17. The fearful slaughter took place at the capture of the city, in the courts of the Temple itself (Ezek. ix. 6, 7; cp. Lam. ii. 7, 20).

20. *serrants*] Or, "slaves." They were probably employed by Nebuchadnezzar in the forced labour which his great works necessitated.

*his sons*] The word probably includes all Nebuchadnezzar's successors in the independent sovereignty of Babylon.

21. See marg. ref. The seventy years of desolation prophesied by Jeremiah, commenced in the fourth year of Jehoiakim (Jer. xxv. 1 and 12; cp. Dan. i. 1), or B.C. 605; and should therefore have terminated, if they were fully complete, in B.C. 536. As, however, the historical date of the taking of Babylon by Cyrus is B.C. 538, or two years earlier, it has been usual to suppose that the

mouth of <sup>a</sup> Jeremiah, until the land <sup>b</sup> had enjoyed her sabbaths :  
 for as long as she lay desolate <sup>c</sup> she kept sabbath, to fulfil three-  
 22 score and ten years. ¶ <sup>d</sup> Now in the first year of Cyrus king of  
 Persia, that the word of the LORD *spoken* by the mouth of <sup>e</sup> Jero-  
 miah might be accomplished, the LORD stirred up the spirit of  
<sup>f</sup> Cyrus king of Persia, that he made a proclamation throughout  
 23 all his kingdom, and *put it* also in writing, saying, <sup>g</sup> Thus saith  
 Cyrus king of Persia, All the kingdoms of the earth hath the  
 LORD God of heaven given me; and he hath charged me to build  
 him an house in Jerusalem, which *is* in Judah. Who *is there*  
 among you of all his people? The LORD his God *be* with him,  
 and let him go up.

<sup>a</sup> Jer. 25. 9,  
 11, 12.  
<sup>b</sup> & 26. 6, 7.  
<sup>c</sup> & 29. 10.  
<sup>d</sup> Lev. 26. 34,  
 35, 43.  
<sup>e</sup> Dan. 9. 2.  
<sup>f</sup> Lev. 25. 4, 5.  
<sup>g</sup> Ezra 1. 1.  
<sup>h</sup> Jer. 25. 12,  
 13.  
<sup>i</sup> & 29. 10.  
<sup>j</sup> & 33. 10, 11,  
 14.  
<sup>k</sup> Isai. 44. 28.  
<sup>l</sup> Ezra 1. 2, 3.

Jews reckoned "the reign of the kingdom of Persia" as commencing two years after the capture of Babylon, on the death or supersession of "Darius the Medc." But the term "seventy" may be taken as a *round* number, and the prophecy as sufficiently fulfilled by a desolation which lasted sixty-eight years.

*until the land had enjoyed her sabbaths*  
 Between the time of Moses and the com-

mencement of the Captivity, there had been (about) 70 occasions on which the Law of the sabbatical year (Lev. xxv. 4-7) had been violated.

22. This and the next verse are repeated at the commencement of the book of Ezra (i. 1-3), which was, it is probable, originally a continuation of Chronicles, Chronicles and Ezra together forming one work. See Introduction, p. 448.